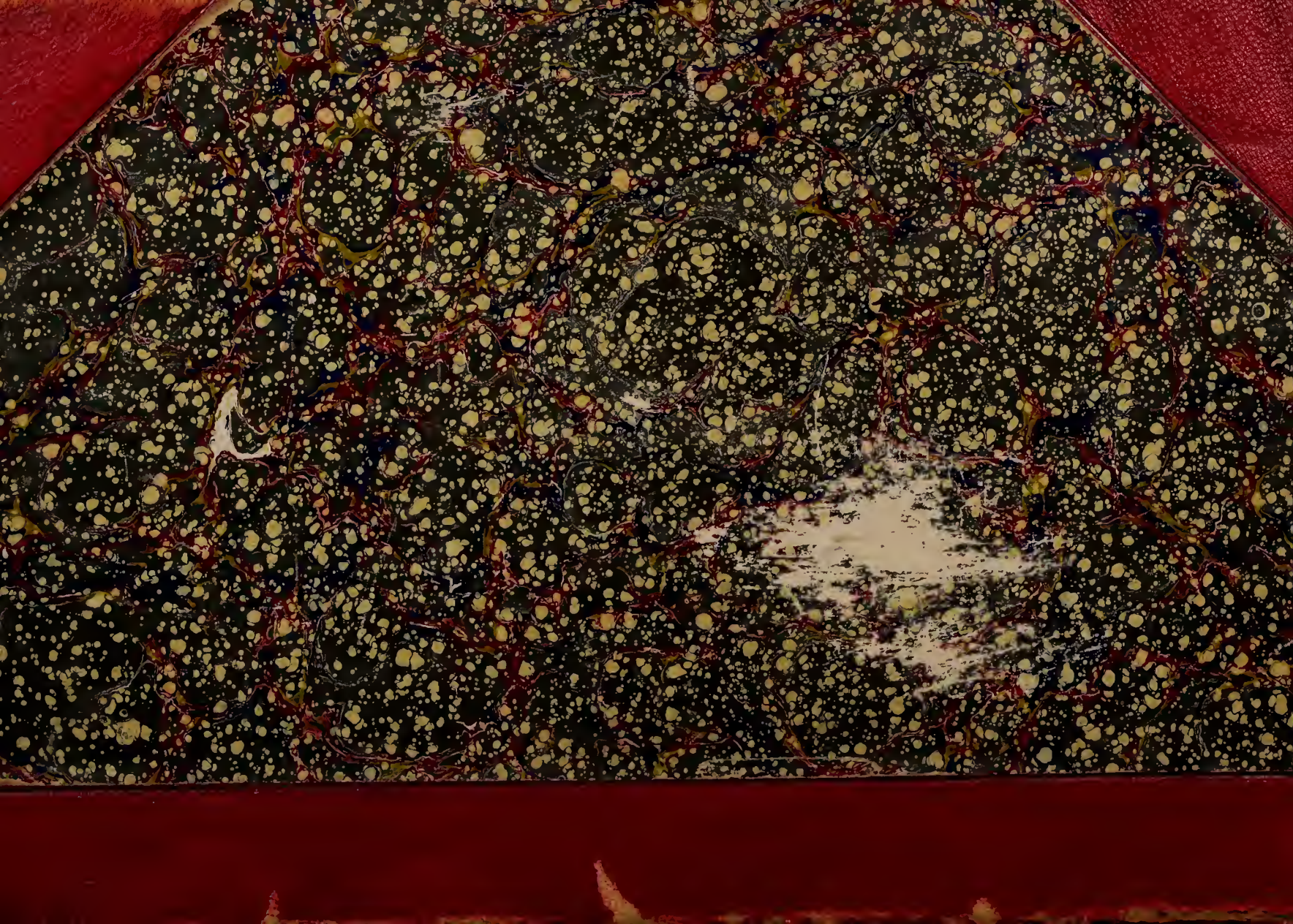

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME I.

No. 23 CENTRE STREET,

NEW YORK.

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WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. I. SEPTEMBER, 1886. No. 9

"THERE probably never would be in any Christian Church on earth another solicitation for any object, from this to the Judgment Day, if every baptized Christian would do his duty in relation to money, because the treasuries of our churches would always be full, and the intellect of the Church would be given to the higher question: "How shall we best use this money for the work of the Lord?"—*Rev. C. F. Deems, D.D.*

THE BISHOP of Exeter at a recent public meeting, said of the late Lord Shaftesbury that he built two schools on his estate, and explained how he obtained the money for them. "I found," said Lord Shaftesbury, "I had so much more plate left me by my father than I wanted, that I thought I would sell enough to build those two school-rooms."

SUCH A WAVE of missionary zeal swept over the Summer School for Bible study as compares with recent experiences in the universities of Great Britain, but the like of which has never been witnessed in America. Instead of twenty-one young men, who at the convening of the school purposed to devote themselves to missionary service, *ninety-five* had pledged their lives when the school broke up. Several of the number were appointed to visit from college to college the coming year, in behalf of missions.

A LONDON correspondent notices that the royal family and notables have been kept busy this season laying corner-stones of new hospitals and almshouses, as well as bridges, libraries and art-galleries. He says that a quarter of the population of London has been in the hospitals the past year, cared for at a cost of about five millions of dollars. One Sunday in the year is Hospital Sunday throughout the realm, when preachers of every rank plead for this charity.

THE FREE CHURCH OF SCOTLAND MONTHLY in its report of Assembly this season, thus refers to a notable undertaking within the year:

Naturally, the Assembly listened with special interest to Mr. Keith-Falconer. Here was a young layman, an earl's son, an accomplished Oriental scholar, proposing to establish a mission at his own expense among Mohammedans in Arabia, and to be the director of it in person. No wonder such a man was looked at. Cases of this kind are not very common. And yet it should not be forgotten that had he not been cut down in his prime, a young Gordon, who would himself have been an Earl of Aberdeen had he lived, had it in his heart to go on a similar mission in connection with our Church into heathen Africa. I do not know that the history of any modern mission can tell of two instances of like devotion on the part of noble families.

Mr. Keith-Falconer made an exceedingly favorable impression on the House. He gave some much-needed information about Mohammedanism, and described clearly and effectively his own plans; but what most struck those who listened to him was his manly sincerity and unaffected earnestness.

I CANNOT forbear expressing my admiration for the splendid missionary schools in all the great centres of Indian life. One of them which I visited had 1500 youths in attendance. They are better patronized by the natives than even Government institu-

tions, notwithstanding that the first lesson given is always upon the Scriptures. Nothing strikes one as more remarkable than the willingness of the Hindus to let their children be taught Christianity. They are most reluctant that they should outwardly embrace it, for this involves forfeiture of caste, and a species of outlawry, but they recognize the moral benefit of being taught Christian morality, and prefer it to a purely secular education. Cases have occurred where a Government secular school was started side by side with a mission school, and had to be given up in consequence of preference for the latter.—"India Revisited," *Contemporary Review*, *July*.

THE FOLLOWING interesting observations are from two of our missionary ladies in Japan. One writes: "Visiting the Synod and seeing the interest with which discussions were pursued, made it quite clear to my mind that Presbyterianism has a strong hold on Japan. Of all forces of Church government it affords the largest opportunity for *sodan*, that is, consultation. The foundations of society here may almost be said to be laid in 'sodan.' In all family affairs the relatives are called in to be consulted with, and the circle of people who have a right to a voice in one's more public affairs, is a wide one. Hence, it seems to me that session, and presbytery, and synod, and assembly, when we come to have one, will so exactly fit in with Japanese ideas that Presbyterianism cannot fail to be popular."

The other says: "So many all through the world are joining themselves to the Lord that there is a great tendency to look upon Japan as saved. But one has only to step out of the little Christian world in which she moves to find thousands who still sit in the shadow of death. A great work is yet to be accomplished, before we may proclaim Japan won for Jesus."

CHILDREN, in a Tokyo Sunday-school gave $2.48 in a year towards rebuilding the the chapel blown down by a typhoon, and promised to make it $5.00 by Christmas. "This may sound small in America," writes their teacher, "but it is a large sum over here from children who are supported on from six to eight cents a day." The givers are from six to ten years old.

OF OUR TWO churches in Osaka, the first, which is stronger in men and means than the second, is raising money to build a new chapel in the fall. They have far outgrown the old room. The missionaries all subscribed, but the Japanese will have given more than two-thirds of the amount needed.

The second church is younger, but growing. Both churches celebrate the Communion once in two months, when "from four to twelve members are baptized without fail."

THE 46 union churches of Japan contributed $8,859 last year. The increase of their membership has been 80 per cent. during the last two years.

THE KING of Korea is about thirty years old, progressive, and, according to a *Tribune* correspondent, "in danger of making the same mistake as the Khedive of Egypt—that of embarking too rashly into modern civilization and bankrupting his country."

THERE IS one pagoda standing in Seoul, a neglected ornament in a man's back yard.

THERE IS NOT a single religious building in use by the Koreans in Seoul, nor a Korean priest within the walls, but there are shrines and sacred trees.

THE CLIMATE of Korea lies all the way between that of Washington and Maine.

SEOUL is connected by telegraph with Peking.

TWO MARKED events in the literary world of Japan occurred the past year. The one is the completion of the revised edition of Dr. Hepburn's dictionary. The other is the progress of the Romaji movement, or use of Roman letters for the Japanese language, an innovation introduced by Dr. Hepburn. Some newspapers are now printed in English characters, and this new method will save years of study to both foreigners and the Japanese themselves.

OUR MISSIONARIES IN JAPAN AND KOREA,

AND POST OFFICE ADDRESSES.

Miss Carrie T. Alexander,	86 Saru Machi. Tokyo.
Miss Annie P. Ballagh,	6 Tsukiji, "
Mrs. Arthur V. Bryan,	23 Tsukiji, "
Miss Anna K. Davis,	28 Naka Roku, Ban Cho, Tokyo.
Miss Isabel A. Leete,	42 Tsukiji, "
Miss Lena Leete,	42 Tsukiji, "
Miss Bessie P. Milliken,	28 Naka Roku, Ban Cho, "
Mrs. James M. McCauley,	6 Tsukiji.
Mrs. Theodore McNair,	14 Tsukiji, Tokyo.
Miss Mary E. Reade,	Charity Hospital, Atagoshita, Shiba, Tokyo.
Miss Carrie H. Rose,	42 Tsukiji, Tokyo.
Mrs. Maria T. True,	28 Naka Roku, Ban Cho, Tokyo.
Miss Kate M. Youngman,	23 Shinminato Cho, Tokyo.
Miss Anna B. West,	86 Saru Machi, Tokyo.
Mrs. James C. Hepburn,	Yokohama.
Miss Mary K. Hesser,	Kanazawa.
Mrs. James B. Porter,	Kanazawa.
Miss Francina Porter,	Kanazawa.
Mrs. Thos. T. Alexander,	Osaka.
Mrs. Charles M. Fisher,	Osaka.
Miss Ann Eliza Garvin,	16 Concession, Osaka.
Mrs. John Hearst,	Osaka.
Miss Antoinette Warner,	16 Concession, Osaka.
Miss Sarah C. Smith,	73 Funami Cho, Hakodate, Yezo.
Mrs. H. N. Allen,	Care U.S. Legation, Seoul, Korea.
Mrs. John W. Heron,	" " " "

In this country, Mrs. Thomas C. Winn, 449 Losey Street, Galesburg, Ill.

MY COUNTRYWOMEN.

The unhappy celebrity of the treatment, or, rather, the mistreatment of the Hindu woman, has become so familiar that, whenever the status of Oriental womankind becomes a subject of remark, the worst case of Indian female depravity and privation is taken as a fair type of all Asiatics of her sex. The fact in Japan, however, is unlike that of other Asiatic nations.

The woman in Japan is not burdened with such an unhealthy custom as impairs her physique, a usage so common among the women of India and China. Women in our country assume an important position in society. A girl is esteemed and loved by the parents as well as a boy, and her education is well attended to. Public schools modeled after the New England system,—the lessons are, of course, taught in Japanese,—admit children without reference to sex. In their course, music, sewing, and etiquette are included. There also are kindergartens, normal schools and mission schools; in the last, girls have the advantage of studying the English language, and consequently become more or less acquainted with Western customs and ideas.

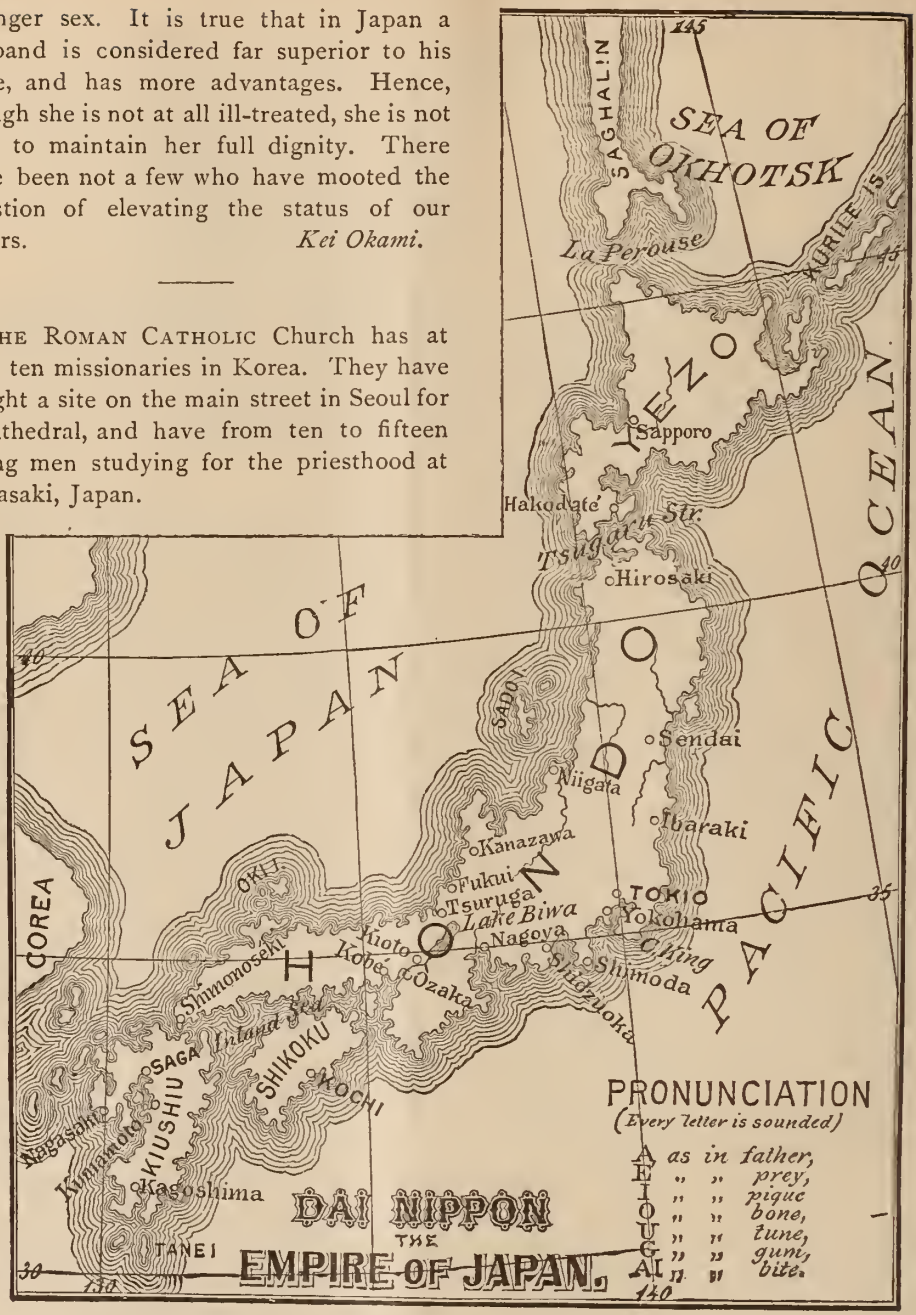
Thus you see that the system of female education in our country is incomparably better than her neighboring nations, although there are many chances of improvement when looked at from the stand-point of this Christian land, the country of woman's rights and freedom.

A girl in Japan may remain in school till about 15 or 16 years of age, or still longer. After she leaves school, she remains under the parental roof till her matrimonial life calls her away. During this while, she helps her mother in dressmaking or some other household affairs. Dressmaking is considered one of the necessary qualifications of a wife, and, indeed, of any woman above the age of childhood. Ladies may go to parties, and may visit their friends freely; but they are very much restricted in their intercourse with the opposite sex. A young lady never receives a call except from a friend of her own sex; neither does she take a walk or go out driving with a gentleman unless her mother or father be with them.

Seventeen is the marriageable age for a girl, although no exact age can be set down as a rule. When she becomes a wife, however young she may be, she has to change the style of her hair. In many other ways, as, for instance, in their trinkets, color of dress, etc., a wife is different from an unmarried girl. Coloring her teeth and shaving her eyebrows as a sign that a woman has passed her maidenhood, are altogether done away now, except among those who stick to old fashions, or who live in remote parts of the country. It is seldom that a husband and wife go out together. If they go out in a pair she walks at least ten or more steps behind him, this to show respect to the

stronger sex. It is true that in Japan a husband is considered far superior to his mate, and has more advantages. Hence, though she is not at all ill-treated, she is not able to maintain her full dignity. There have been not a few who have mooted the question of elevating the status of our sisters. *Kei Okami.*

THE ROMAN CATHOLIC Church has at least ten missionaries in Korea. They have bought a site on the main street in Seoul for a cathedral, and have from ten to fifteen young men studying for the priesthood at Nagasaki, Japan.



OUR MOST EASTERN POSSESSIONS.

Of the not less than twenty Protestant churches that have laid hold on DAI NIPPON in the name of Christ, the first of them all was the Episcopal Church in America, in 1859. Our Foreign Board, represented by Dr. HEPBURN, was only a few months behind, but it was ten years before the first converts were baptized.

Keeping our eye on the map, let us mark out the ground of our present possessions.

At the CAPITAL: two presbyteries of the *Itchi Kirisuto Kyo K'wai* (United Church of Christ), in

which we share with our brethren of the Reformed Church and the United Presbyterian Church of Scotland; a theological school of 35 students, and Union College,—both on the same union basis as the churches.

Our Woman's Societies have large investments in Tokyo. There are two boarding-and-day-schools for girls: one, GRAHAM SEMINARY, in the foreign district; the other, the BAN CHO SCHOOL, in the native city. Two day-schools are connected with each of them. All the departments of the Ban Cho School,—regular, preparatory and kindergarten, enroll together 160 names.

Our connection with the DAI MACHI SCHOOL was explained in "*Letters From the Front*" in the *March* number.

The Bible-Woman's Institute is a feature in Tokyo. There were 16 women under instruction this year, and two day-schools are connected, besides Sunday-schools and a variety of meetings.

We have a hand also in the Charity Hospital, as is shown on another page.

At YOKOHAMA, our oldest station, are two large day-schools.

The centres of the OSAKA MISSION are OSAKA and KANAZAWA. The former station is only four years old, but has already two churches in the city and five in the country. One of them, that at Yanagawa, has a membership of 106, of whom 65 were added this year.

In Osaka, a Bible-work for women has been cherished from the first, including Sunday-schools and meetings as at other places, and a girls' school is hoped for in the fall.

KANAZAWA, 180 miles northwest from Tokyo, is but five miles from the coast, but the sea is there too rough to admit of a harbor, and the nearest haven is at Kobe.

Here are church, boarding-and-day-schools for both boys and girls, and five out-stations, as at Osaka.

Operations in KOREA are, thus far, limited to the capital, SEOUL, on the river Han. Here are the Royal Hospital, in which Drs. Allen and Heron are physicians; a medical school opened in March with 16 students, for whom the Korean Government provides board and clothes; and an orphanage and day-school. But there is, as yet, no liberty to preach the Word.

The Methodist Church has also a Mission in Seoul.

THE OUTSIDE GATE AND STREETS OF SEOUL.

An interesting chapter of Mr. Percival Lowell's book, "Chosön," is upon Korean architecture. He tells us that Government buildings in Korea are characterized by a "multiplicity of approaches," and explains the reason for it.

He says the idea of a gate in Eastern Asia is not, as with us, to shut out, but to admit. The custom of many gates is borrowed from Japan, where numerous portals were originally appropriated to the shrines of Shintoism, the thought being that the seat of the gods is a holy of holies, which man reaches by gradual approach. The principle is illustrated in other countries, even in a nest of Chinese boxes, in which the kernel found at the last is most important of all.

The Japanese idea has been transferred in Korea to the king, who, in the aboriginal faith, is descended from the gods and is their representative on earth. Following the king, all government officials, "in order to be respected, hedge themselves about with ceremonial;" and in Korea, where "the government is everything that is great," approach to the magistracy, as well as to royalty, is marked by the same sign of many gates, although the buildings finally reached do not justify the expectations raised.

Mr. Lowell describes "The Red Arrow Gate," the outermost approach of Seoul, "odd in itself and a purely Tartar structure." The gate is built of wood. "Two tall posts, slightly inclined to each other, are crossed by a third, and bound together a short distance above their crossing by a fourth. All four are perfectly straight. Starting from the lower and projecting beyond the upper horizontal piece are a row of vertical beams of wood, spear-shaped. These are the arrows of the name. In the centre is a design, as singular to the eye as it is peculiar for its mystic meaning, two spirals coiled together filling the area of a circle. They are emblematic of the positive and negative essences of Chinese philosophy. Above them is the representation of tongues of flame." The gate is from

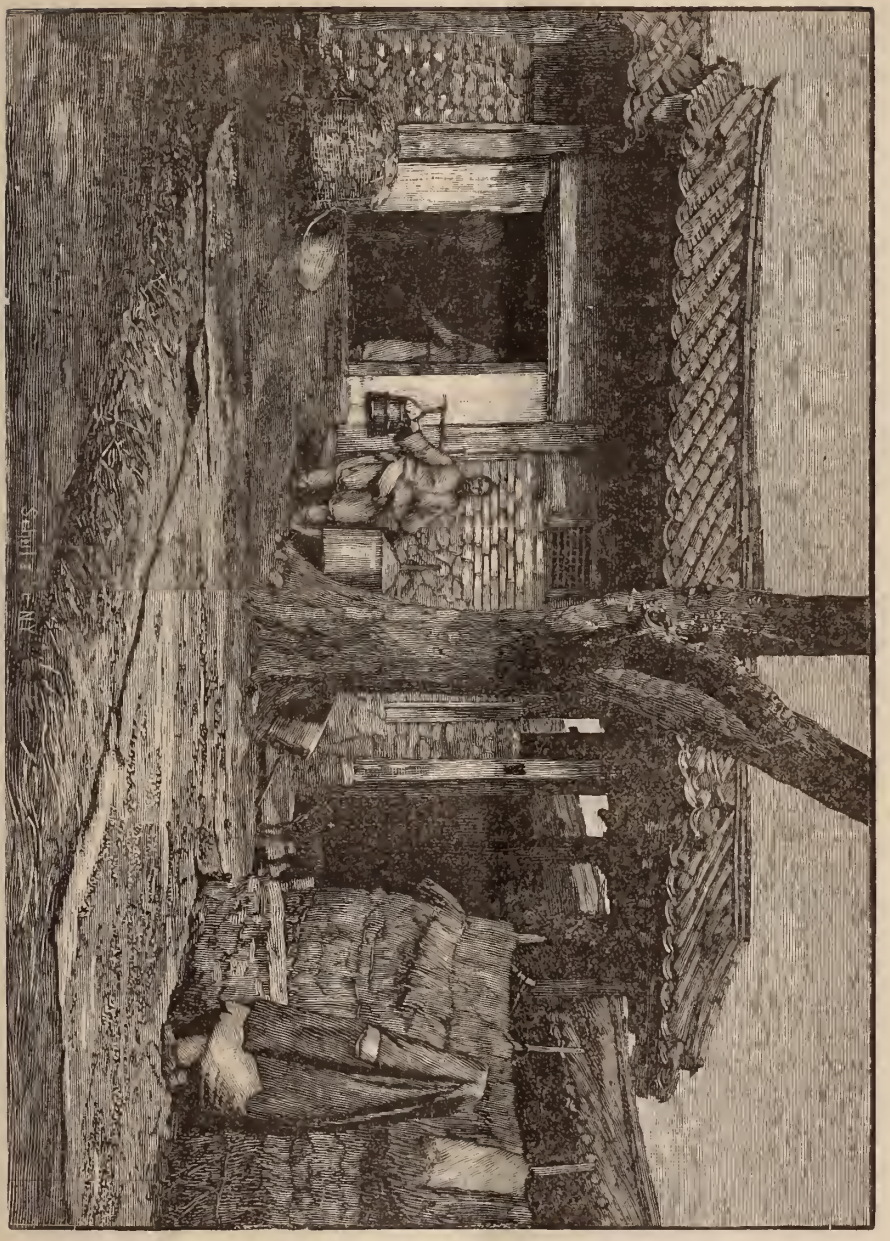
THE RED ARROW GATE—SEOUL. (COPYRIGHTED BY TICKNOR & CO.)

thirty to forty feet high, and painted a bright red, the royal color in Korea.

In Japan, the pilgrim to some mountain shrine may meet his first lofty gate ten miles away from his goal, but in Korea even the outside gate indicates nearness. They are made to span a street, so that every person passing beneath, in that act does homage to the king, and any picture of the gate includes a glimpse of street life.

One ordinary feature of street life in our Western world is conspicuously absent from Korean streets — women. There is no country where they are more secluded. Still, their birthright, to taste fresh air, is recognized, and every night at a given hour a bell is struck in Seoul, and all the dreadful men hurry inside their houses and shut the doors, and the pale prisoners flit forth to take their exercise and peep at God's world. If they should meet a belated man it would be as much as his life was worth to look at them. Those women found in the streets by daylight Mr. Lowell divides into three classes: "the completely invisible, inside closed palanquins; the practically invisible, a mass of moving clothes; and, lastly, those whose daily vocations require them to be seen by the material eye, but who are as invisible as the others to the Korean mind." In our picture of a rice shop, who would think that is a woman's figure leaning so sheepishly against the wall on the right? It must have been this very woman Mrs. Heron saw and described.

"Only the lowest class of women are seen out anywhere, and they sometimes



A RICE SHOP — SEOUL. (COPYRIGHTED BY TICKNOR & CO.)

come to the mission homes. They wear a soldier's overcoat with a cape. This is thrown over the head, and they are completely enveloped in it. On entering the house they throw it off, and we find them dressed in a full shirt of light blue or pink and a white sacque. They sit on mats. They look into everything with great curiosity, even opening the bed to see the mattress and clean sheets." Who could guess there is a woman's curiosity within that bundled figure by the wall!

While it is true that we do not witness such extremes of poverty and wealth in Japan as are often seen in large American cities, it is also true that poverty is more general here. The cities have in them little which indicates wealth or grandeur, while many of the country villages seem but collections of low huts. And yet we would misrepresent Japan were we to say that the people in general suffer from poverty. The style of living is so simple, it requires so little to supply the wants of the people, that the actual suffering is comparatively small.

But, as poor-houses seem still a thing unknown to Japan, we meet many people here who, if they were in America, would be taken up and cared for by public charity.

Common street beggars are not numerous; still, the open ports where foreigners reside, and the temple gates, have their full quota. On the streets of Kobe we are not allowed to walk far without being accosted, and some of the sights are pitiable.

A little distance ahead of us we see a bright-faced little boy running out into the middle of the road, and bowing low till his head touches the ground. As we come up to him, he trots along by our side and says: "Please, master, for a little gift, I am greatly troubled with hunger" His mother sits by the roadside and beckons him on, and he follows us till she bids him return. He is learning in a sad school.

At the gate of a large Buddhist temple we meet a crowd of men, women and children, who have taken their stand there in the hope of moving the hearts of some of Shaka's followers to have pity on them, and if a foreigner happens to pass along, it is the time for business, and many are the pitiful cries that greet his ears. Here is one man whose limbs are swollen with a terrible disease. Each limb is almost the thickness of his body. There are some bright-faced little girls who have been taught that begging combines both profit and ease, and they ply their vocation with all the vigor of youthful enthusiasm. Women, strong and hearty to all appearances, come forward and explain all the various ills their flesh is heir to, and some, crippled and bent, tell you in pitiful tones the story of their wretchedness. An old man, whose form looks like an elongated bundle of rags, and who is minus fingers and toes, beseeches us simply to look and be convinced that his need is a sad reality.

Blind people are numerous, and their sightless eyes and wretched attire are a mute but deeply eloquent appeal. The beautiful sunlight has no power to enter their eyes, and, saddest of all, the sunlight of the great salvation has never illumined their dark souls. This world is all dark to them, and the future is the blackness of darkness. We see one of these blind beggars bearing upon his back, in Japanese style, a little child whose body is covered with small-pox pustules. She stretches out her little hand and begs for a penny.

Passing on into some of the better streets of the city, our eyes are attracted by a strange-appearing individual who has stationed himself before a Japanese doorway, and is diligently playing a large bamboo flute. He is richly dressed in black silk robes, and wears upon his head a peculiar basket-like hat, which completely hides his face. He is simply a polite beggar. He represents an old custom of Japan. When a "samurai," or two-sworded man, committed murder, or some political offense, he fled to a temple for refuge, and, after thus escaping, lived by begging from house to house. His big hat disguises him.

Of religious beggars we have numerous examples in Japan. There are the pilgrims who chant their prayers from house to house, and receive the gifts of the faithful. Their high aim is to make toilsome journeys to the shrines where "great Buddha's presence dwells." Then we have the Buddhist priests, who go by threes or fours from house to house. They are a strange spectacle with their bare feet, high clogs, flowing

robes, huge bamboo hats and tinkling bells. The low humdrum of their prayers is the appeal they send forth. Their begging is done partly with the object of reminding Buddha's followers of the allegiance they owe to him. If poverty is one of the chief virtues, they are well on the road to perfection. *Rev. C. M. Fisher.*

TOKYO CHARITY HOSPITAL.

Several of our ladies in Tokyo have established a Fruit and Flower Mission at the city hospital, after the plan of that graceful charity in our own country. Under their supervision both their own children and Japanese children meet every Saturday to carry supplies to the hospital.

Miss Reade, who has seen five years of varied service in Japan, became formally connected with the hospital a year ago at the invitation of Dr. Takaki, the head physician, who is also Director General of Medical Education in Japan. The nurses formerly employed were from the lowest classes of society, and had often led questionable lives. Miss Reade's persevering efforts are directed, as she herself has expressed it, "to do away with these totally ignorant, useless mortals, and in their place put intelligent Christian women, whose influence will tell for Christ." A modest home for her nurses was provided through the generosity of Japanese ladies, as well as most of the furnishings in the Japanese department. Twenty women are under training this year. Miss Reade conducts prayers with them in the evening and accompanies them to church on Sunday, half of them in the morning and half in the afternoon. A photograph of some of these nurses has been received. One only of this group is interested in Christianity, although there are other "Christian nurses who are faithful and intelligent." "I have never," writes their instructor, "been more deeply impressed than at present with the fact that Christian and educated women are needed in our hospitals. The good they can do cannot be told. Patients soon learn who is kind and patient. Sometimes a very sick man comes in, and in a few days leaves this world. Such cases do indeed sadden

me, because I am powerless to make them understand about the power of God's love. Sometimes a Christian comes in, and a good opportunity is given to him to tell of Jesus, His mercy, and His love. We have all the tracts and books I can obtain scattered throughout the wards." Who can estimate the good that may here be accomplished!

GRAHAM SEMINARY.

The commencement exercises of this choice school occupied an afternoon and evening, were opened and closed with prayer, and consisted of recitations, essays and music, in three languages — Japanese, Chinese and English — and the presentation of diplomas to three Japanese maidens. Such standards as *The Wreck of the Hesperus* and *To A Water Fowl* were on the programme, and *Silent Night*, which has echoed through so many school-halls in America, was rendered there.

The teaching force of the Seminary are the Misses Leete and Miss Rose, and seven Japanese teachers, aided by three of the pupils. There is, also, a Japanese matron, according to the custom of the country, and all but four of these persons live in the school building.

A proposed new building is to contain a chapel, dormitories for the preparatory department, and a general dining-room. The statistics for the year are admirably given:

Number of pupils in the Seminary, proper	58
Number of pupils in the Preparatory Department	20
Number of boarding pupils	59
Full-pay scholars	55
Scholars paying in part	2
Charges for boarders per month,	$3.50
Charges for day-scholars "	1.00
Orphans (1) and friendless (5)	6
Accommodations in the Seminary for	60
Accommodations in the Preparatory Department for only	15
Boarding-scholars hopefully converted	14
Day-scholars hopefully converted	1

The school thus, in its prosperity, perpetuates the memory of the late Mrs. James Lorimer Graham, for so many years President of the Board of New York, from whom it was named, and through whose efforts mainly it was established.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

A procession of bald-pated, gaily dressed priests; of professional mourners wearing curiously shaped straw hats that flap down to conceal the face; of coolies carrying the square box coffin covered with a pall of gorgeous brocade; of family friends clad in white mourning dresses and veils, crowds the street, and the world stands at gaze to see some one once rich in the goods of this world carried to his long home. Or, what is of far more common occurrence in Japan, we meet two coolies trotting cheerfully along, bearing between them the cheap pine box with its coarse cotton cloth covering, and we know that a poor cast-off body is being hurried to its burning or its burial. Behind the coolies may straggle a few friends, but often this last attention is wanting, and no one pauses from work or play to give this company even a passing glance.

What a sad time the unlucky soul that once tenanted the body that is crowded into the tub will have, waiting around in Hades to get its accounts balanced and its destiny settled! It is not an easy thing for a poor man to live a holy life in this world. Children are many and *tempo* are few, and when one is hungry and cold, it is not so strange if one forgets one's temple-fees! And now things will be still worse. The priests are kind, but it is only reasonable that they should have money for their prayers. It is very pitiful, but "way there is none" out of the difficulty. The unfortunate ghost must

simply take his chance in the next life, very much as he was compelled to do while in the body.

Now, with the rich man circumstances ought to be quite different. His private life, to be sure, was not quite above reproach, but whose private life really is? He was doubtless as good as the best of us. And no one can say he was not liberal in gifts for holy purposes. Why, his name is on the subscription book of half the temples in the city! His relatives, too, are behaving very well in giving him this grand funeral. The credit of the family is at stake, and pomp and circumstance must be observed, or "people will talk." Besides, the departed one may resent shabby treatment in the matter of his funeral; and if one does not show respect to one's deceased father or mother, how can one expect to be duly honored when one's own turn comes? It will cost a pretty plum, but it must be done.

So the priests are summoned with their censers and prayer-books and "tools of religion," especially the little gilded hoe with which the good *Bonze* hopes to dig or clear a way for the soul to enter *Goku Raku*, and the friends bring the lanterns, and the money, and the rice which it may need — who knows? — in that place of vague hopes and possible delights. There is the feast of One Hundred Delicious Tastes, of which the soul may be esteemed worthy to partake, but *Yemma*, the King of Hades, and judge of the conduct of men, may decide adversely, and our departed friend, if he does not find himself suffering untold horrors in *Ji-goku*, may be doomed to wander, restlessly and hungrily about, his only comfort the hope of an invitation to the yearly *Bon* feast. It is true that then a very substantial repast will be at his command, and thoughtful friends will provide for his refreshment on his return journey — whither? — by placing cups of tea and bowls of rice on the road leading to his tomb.

But this *Goku Raku* is a very uncertain sort of place. The priests themselves do not seem to know much about it. Perhaps, after all our trouble, it is still a distant prospect for our friend. All in vain, it may be, that the priests in the temple are beating gongs and drums, and rattling off numberless prayers to his ghost; and we may be quite wasting our efforts to preserve comfortable relations with it by proper response, and respectful bows in the direction of the square box, drinking tea and smoking pipes to help us through the trying ordeal. He may at this moment be again beginning an earthly pilgrimage in expiation of the sins of that unfortunate "private life," as a rat or an angle-worm, or, what is more distinctly serious, as a woman.

Really, this last is a very uncomfortable thought! If our sect were only that of our cousins, the young Bamboos! Then, we might hope that, private life and temple-fees balancing each other, our friend had passed a creditable examination and had become one of the *Kami* (gods) at once. That would be better than all these sad possibilities. But the *Kami!* What a stupid time they have! Nothing to do but to sit on a lotus flower and rest. They feel neither joy nor sorrow, pleasure nor pain. It is true that we make noisy *Matsuri* for their amusement. We deck our houses and streets with miles of straw rope and lanterns; we jest and dance, and shout and revel in their presence, hoping to gain their favor. But these things weary us, and how can we know they please the *Kami?*

Ah! here comes our good friend Mr. Wisdom. He is learned in all the hidden lore of religions. He can read the mysterious rolls that lie silent side by side in the great Library of the Monastery, and to him the sacred language of far-off India is an open letter. He will know about this strange after life.

"Ah! my children," he replies, "why trouble yourselves with things intended only for the contemplation of the chosen ones? Go home, and forget not the daily offering of rice to the memory tablets of your departed ancestors. Then shall you, in like manner, live in the respectful memory of your descendants. These tales of bliss and torment, of transmigration and cycles,

what are they but symbols of things too hard for your simple minds to comprehend? 'If a man die, shall he live again?' Do we not say one has 'become nothing' when he dies? Man himself is but an effect, and 'lives' but as an influence."

"*If a man die, shall he live again?*"

"And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life, and I will raise him up at the last day."

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

N.

HUMAN NATURE ON THE OGOVE.

All the transportation in the Kangwe region is done by boat or on the heads of the people. Sometimes when they have a very heavy load, two, three, or more, will join to carry it, first tying it to a pole, which, in carrying, rests on their shoulders. But they prefer to carry burdens on their heads, so they are very erect, graceful walkers, and also very deliberate; but if startled into a run, they go with the swiftness of the wind and the litheness of a cat.

As messengers, they are trustworthy. They will bring a package that has been clumsily put up, with all its contents intact. If some of the parcels fall out, they secure them, and certainly bring the full number. They could carry the most fragile work of art without its receiving a scratch. Once I received a note from a neighboring house just before a shower. Before I could answer it the rain began to fall. I noticed that the tiny boy who brought the note lingered on the steps uncommonly long, and was in danger of receiving the heaviest part of the shower. On investigating, I found that he was not tucking up his cloth to keep it from getting wet, as I suspected, but trying to so secure my note that it would not get wet and soiled. I made it waterproof, and he started off cheerfully to run a race with the storm. He was not much more than a baby, but he was trustworthy.

The people here are short-lived. The younger are lively and bright, the older ones broken down with over-work, especially the women, who look prematurely old. It is a common sight to see a tall, strong man come up to the store with a chicken in his hand, stop and wait for a little woman or a child coming up behind him with a wheelbarrow load of plantains strapped to her back. If I reprove him, he takes the reproof with a nonchalant, slightly defiant air. But we notice that the people who are most in contact with the mission learn to act more thoughtfully toward the women and children.

The article most in demand is tobacco. We sell tobacco on principle, because it is fast destroying the production of a more poisonous weed called liamba, that is smoked like tobacco. It is like opium, but worse in its effects. But we train our mission people not to use tobacco at all. The next article in demand is soap. They often buy fishhooks, handkerchiefs, combs, beads, looking-glasses, spoons, kettles and knives. They sometimes buy cloth, paying in installments, and my written memorandum of the different payments is not more true than that kept by these men and women in their brains. They never make mistakes as to numbers, although they can only count to ten. In enumerating a large number, they say so many tens and so many single ones. For thirty-five they say three tens and five. They have a name for one hundred. After they have made a purchase they usually ask for a "dash," that is coast slang for a gift. When we remind them that our lives are gifts to them, they are silenced, but not convinced that they prefer our teaching to

a "dash" of soap, or a fishhook or a leaf of tobacco — at any rate, they would take the "dash," too.

One fact hard to learn is that they respect haughtiness and severity, and are apt to receive courtesy with impudence. If a seller is sent off for some impudence before he can make a sale, or in some way receives a severe reprimand, he returns in a few days as docile as a lamb. But if his insolence is overlooked, it will be unbearable on his return. They believe thoroughly in revenge. When they have been displeased by the refusal of a loan or the disarrangement of plans, they retaliate by saying something mean in the hearing of the offender, or by forgetting to salute him. The inferior first salutes, and the superior returns the salutation. The host salutes the guest, the native salutes the stranger. It is an insult to forget a salutation or not to return one. It is a great breach of etiquette for the superior to first salute his inferior. If a stranger is not saluted on entering a town, evil is intended.

Mary L. Harding.

WOMEN PHYSICIANS, AND THE RIGHT SORT.

The day is past when one need plead for medical missions. That a knowledge of sick bodies and how to make them well is an excellent means of reaching the ills of the soul, has been already proved.

What shall be the qualifications of the missionary doctor? Aside from being well fitted professionally, she must be a *real follower of Christ.* This may seem a strange thing to say, but the fact is that many who have a desire to take up medical work in heathen lands, especially in these days when it is becoming popular, have not a well grounded faith themselves. They belong to a class who, with a real desire to do good, go out with the hope that what they may do for the bodies of the poor heathen will compensate for the spiritual help which they will confess they do not feel equal to giving. But for their medical knowledge they would never think of offering themselves as missionaries. We would not despise a philanthropic spirit, even though there be no constraining love to Christ back of it. But our missionary societies cannot afford to spend their money in sending out persons with nothing more substantial than a spirit of philanthropy, much less become responsible for the influence of those whose Christian character is in any respect questionable. To the Christian doctor who goes to her work with but one object in view, to please *Him* whose she is and whom she serves, the work is a real delight. She is constantly in the midst of sorrow and suffering, to be sure, and is not spared any of the disappointments that attend the treatment of cases where she is not allowed, on account of the prejudices of her patient or her patient's friends, to do what she knows is best; yet she does what she can, and has the approval of Him whose blessing is upon all each does.

The value of medical knowledge is often so exalted as to lead people to think that every one who goes out as a zenana worker should first prepare herself to treat the sick in order to be of the most use in the mission field. The result would be that the work of teaching would be greatly encroached upon by constant demands for medical help — one kind of good work marred to make way for another. The case is a very simple one. The work of teaching daily in the zenanas, if well done, will require all the time and strength *one* can possibly give.

Let the zenana teacher, then, give all her time to her particular department, and let us have doctors "thoroughly furnished," spiritually as well as professionally, and let us have them in abundance. India, alone, could give employment to more than all the colleges in all the lands send out annually.

May the Holy Ghost, who set apart Paul and Barnabas, find among the many trained physicians in this great land of America those whom He will send to do this blessed work.

Anna Jones Thoburn.

Letters from the Front.

JAPAN.

Mrs. James C. Hepburn, Yokohama.—"I have a Sabbath-school, much needed, for foreign children, which occupies all my Sabbath afternoons. Dr. Hepburn has a very interesting Bible-class for women in our native church every Sabbath morning. Now, in my sixty-eighth year, I find I cannot endure quite as much as I used to do, but at all ages the dear Master has work for His children, and such work as suits their strength. It is a matter for heartfelt gratitude that it is so. It is a privilege to work in any part of the field. If only we are faithful, it matters little how humble our sphere, if only 'All for Jesus' is our motto, and love to Him the constraining motive. He will accept and bless our smallest effort for Him.

"I attended the Semi-annual Woman's Meeting for prayer and Christian communion. It was held in the Union church in Yokohama, a large, fine building. It would have gladdened your heart to have been there, to see at least three hundred Japanese Christian women together, to listen to their earnest pleading for the outpouring of the Holy Spirit upon themselves and their country—to their reading and commenting on portions of God's word, and to their songs of praise. The singing was excellent; led by an organ played by a Japanese young lady. That large church was filled; only women from Tokyo and Yokohama. It was good to be there. These meetings are entirely in the hands of Japanese women, and it seems their rule is, that all should bring their luncheon with them; that, except the time for eating it, all the time from 10 A. M. till 4 P. M., should be devoted to religious exercises. These meetings, or similar ones, are held in many places, and go far to strengthen these sisters who have so lately been brought into the fold of Jesus.

"Monthly meetings, similar to this, are held in this place, in Tokyo, Osaka and Kiyoto, but the semi-annual meeting is union; that is, Osaka and Kiyoto meet together, and Tokyo and Yokohama. Truly, the blessed Gospel is permeating this land and bringing joy and comfort to many a heart and household. Tell the friends of missions they have no cause for discouragement. Let them be faithful to their trust, and they will not only receive the promised crown from the Master, but have many bright stars to adorn it."

Aggressive Work among the Children and their Mothers.

Miss Youngman wrote from Tokyo:—"The $50 for evangelistic purposes having come to us just in time, we bless God and accept it as a sign that He intends us to do the work. All the students are impressed with the truth that our Heavenly Father leads us in a most wonderful way. Every one of the sudents express their willingness to go wherever we may send them, and the Japanese Board of Managers meet with me next week to decide who shall go, and where they shall be sent. We are greatly encouraged by receiving letters from the places where the women have been twice. It shows their labors have been appreciated, and they have gained the respect of the people.

"We opened a Sabbath-school three Sabbaths ago, in a very poor neighborhood. We have a room only 12 x 15 feet, and we had 120 children besides myself and two teachers. The ceiling is not more than 10 feet high, perhaps only 8 feet. I cannot always go to this school, having two others under my care also."

Miss Youngman was anxious about reaching the parents of children in two schools called Kemo No. 1 and No. 2. She talked with her teachers about it, and the families were divided among them for visitation, eight women of the Sheba church assisting. In four days all had been called upon. The next step was an invitation of the mothers to a meeting. Forty out of fifty came. They had Bible reading, prayer and a simple talk about "the way," and were then separated into little groups of five, and talked with more personally. "Cake and tea were not forgotten, as they never are where Japanese gather."

"Since then the women have been working, going after the mothers and bringing them to church or to evening meetings. I am so pleased at the success so far, and not the less, but rather the more, that so much has been accomplished with-

out my help, except so far as a few suggestions or tracts and Bibles are concerned. My great hope for the spread of the Gospel here is in the getting the Christian Japanese interested and earnest.

"Two of the mothers of children in Kemo No. 2 were baptized lately, and now and then one is saved, but we want to reach all."

Miss Porter, who, besides teaching in the boys' school, has charge of the special work for women and children in Kanazawa, writes of a need and an opportunity:

"We expect to open the school for children in September, and already have the promise of about thirty to begin with. Two Japanese teachers will do the work with two or three hours' assistance from me each day. Just now, the very house we want, oh, so much! is offered for sale for three hundred dollars. In making out estimates for this school, I did not ask money for a house, thinking we could rent until the times should be more propitious. But $300 seems such a small sum in comparison to our need just now, that we are praying that the Lord, from somewhere, and somehow, out of his own abundant treasury, will supply our need. The house in question is the one in which the Emperor always stopped during his visits to Kanazawa, so I have been told, and has beautiful large trees in the yard, and an 'important looking gate.' The house is large, but rather dilapidated, though it will answer very well for school purposes until we are permitted to build a better one. My brother, who is the only gentleman here now, is very anxious for me to secure this place; it will be cheaper in the end to buy than to rent. But the Lord knows it all, and I am sure he will do what is the best for his work.

"We have over forty students now, (in the boys' school,) five of them are candidates for the ministry, and others seem interested in the truth."

KOREA.

Extracts from private letters by Mrs. Heron.

The Orphanage, Seoul, March 28, 1886.

"We have bought a house for the orphanage. The workmen are now putting up the wall around the yard. It is just across the street from our house, and is a nice, large house and yard, and cost only about $500. But it will cost something to fit it up, for all Korean houses seem to be out of repair. Mr. Underwood will take charge of the orphanage for the present, with such help as we ladies can give him. He also has a little Sabbath-school, and either Mrs. Allen or I play the organ for them and teach them Gospel songs. They sing some of them very well.

"I learn to love these people who are around us, and I try to teach them something every day. I have a little class of three who belong to our compound, and I teach them every evening. When they gather about me with their books, I forget they are heathen, for they are nice looking, and polite, and anxious to learn English, although they fear anything that seems like a new religion."

May 13th.

"Our Mission School and Orphanage were opened this week. We had only three boys the first day. We have a Korean superintendent and teacher. The day school is in connection wirh the orphanage. The pupils are to be taught Chinese, Korean and English."

"A Little Gloria."

(From a Letter to a Child.)

May 12th.

"To-day I was looking out into the dreary rain, feeling not a little troubled about the Roman Catholic (French) question, which has been in all our thoughts for the past few days. You, perhaps, have heard that the French have come to Korea to make a treaty, but refuse to entertain any negotiations with the Korean Government until they have promised to grant freedom of religion, and they are pointing to the hospital and school as examples of favor shown the Protestants, and seem determined, if they cannot gain their own point, that we shall not receive any favors from the Government. The worst they can do for us, however, is to have all the missionaries sent to live at the reservation down on the river, about five miles below the city. I could not keep the tears back as I looked about our little home, for every nook and corner of it has become dear to us, and then, too, the thought of giving up the hospital and orphanage, and school, and all the work which seemed so promising a few days ago, was anything but a cheerful one; and I was feeling not a little down-hearted, when all at once, I heard a distressed twittering among the sparrows who live under the eaves in the back veranda. There are some wee little birdies in the nest, which, although about as homely as nestlings can be, are nevertheless the pride and joy of their parents' hearts. So when I heard their cry, I forgot about the French Catholics, and seized the long-handled dust-brush in defense of the little brown-thatched nest, which was being invaded by a great, selfish magpie. Very soon things were all quiet again, and I sat looking out at the dreary rain, thinking of all the dreadful things which might happen to us in the future, when all at once a little bird flew down in front of me, and, after shaking the rain from his feathers, began to sing with all his might. I recognized the father of the family in the back veranda, but I had never heard him sing so before.

It was not a light, frolicsome air, with here and there a coquettish little pause, but it was a grand little "Gloria," which he sang with his little head tipped back, and his throat expanded to its utmost. It may be that birds often sing in this way, and it may be that the Lord had just opened my ear and my heart to the lessons they can teach, but I shall never forget the flood of thoughts which that little bird's song brought to me, and I think the Lord sent him. For, although like David, I had felt 'like a pelican in the wilderness, and as a sparrow alone upon the house-top,' yet the same little sparrow reminded me that not one of them shall fall to the ground without our Father's notice, and the drift of the little fellow's song was: 'Fear not, therefore, ye are of more value than many sparrows.'"

"May 14th.

"Dr. Heron has just heard more news in regard to the French Catholic question, and things seem to be clearing up wonderfully, and we feel very happy about it. The King is greatly pleased with the success Doctors Allen and Heron are having in the hospital, and says and does many kind things for us. The hospital has been open about a year, and the two doctors have treated 10,880 patients in the hospital and dispensary."

MEXICO.

A Steadfast Christian Girl.

Miss Disosway writes from the girls' school in Mexico City:

"As I suppose you know, we have a new house, and a very nice one it is, near the church, and in a good street, though there are many of the very poorest within a short distance. Our day-school is increasing all the time, and our boarding-school is prospering. We select the most promising girls and, with perhaps three exceptions, they are all very bright, and one of these three is otherwise one of the best girls in the whole school. It is a great comfort being so near the church. You cannot know how unpleasant it is to take the long line of girls through the street and have not only disagreeable, but horrible, insulting remarks made to them.

"There is one girl in whom we are particularly interested. Her name is Concha Marquez. Several years ago she came to the day-school. Every feast day she was kept at home, and every Ash Wednesday she came to school with the black cross upon her forehead. About a year ago she was taken into the boarding-school. She has no father, and an uncle has supported the family for years. During the last summer vacation the uncle died, leaving Concha and her mother entirely destitute. The mother says, though they were in such trouble Concha refused to see the priest or to pray to the saints, and spoke words of such sweet comfort to her about the tender Saviour of whom she had heard in the school, that she (the mother) was induced to go to our pastor, Mr. Morales, and yesterday, both daughter and mother, united with the Church. Concha is fifteen years of age."

INDIA.

A New School.

Miss Elizabeth J. Seeley wrote from Mainpuri:

"To-day, accompanied by the school Pundit, my Bible-woman being ill, I opened a new girls' school in a village five miles from our mission house, in Mainpuri. It has a population of 1500 inhabitants, mostly Brahmans and Thakurs.

"We had great difficulty in reaching the village, as three and a half miles of the distance was off the main road, 'across fields of sand traveled only by ox-carts.' At times I quite despaired of ever reaching anywhere, as my horse would stop every few rods to take breath, giving me ample opportunity to take in the scenery of vast plains of sand, dotted here and there by some scraggy old tree, but not even a mud hut appeared to break the monotony. I thought to myself, I never shall open a school in such an inaccessible village, no matter how encouraging the prospect. At this juncture we saw two men running towards us, and my heart took fresh courage. They had been sent by the villagers to point out the nearest route and assure us that we were not far from our destination, which proved quite true.

"As we entered the village, the Pundit, a high-caste Brahman, greeted us very cordially. Crowds of curious men and boys followed us to catch a glimpse of a white face, so seldom seen in these out-of-the-way villages. At last we reached the Pundit's house where the school was to be opened, and imagine my surprise as well as pleasure upon entering, to find 31 girls and 6 women, the latter with faces concealed, seated in a comfortable enclosure, awaiting our arrival. I found that most of these girls were daughters of high-caste Brahmans and Thakurs. When I saw so many pretty, bright faces, I quite forgot all weariness in the joy I found in being able to organize so fine a school. After the short exercises were over of taking the names of the pupils and examining one or two who could read just a little, the family insisted that I would do them a great kindness by eating something. I remonstrated, but in vain. They would bring some of their delicacies to try to tempt me; a kind of fried cake, 'sweets' of various kinds, and some buffalo's milk, almost sour. The Pundit watched very closely, and when he saw that I was not eating or drinking, he thought it necessary to remind me that the food came from a Brahman's house, therefore it was clean.

"When I was ready to sing some *bhajans* I asked the Pundit and men to retire so that I might talk more freely to the women and girls. Just as soon as the last man had disappeared, the women opened their pretty faces and rushed towards me as though I had been an old friend, and soon I found myself surrounded by an audience of sixty women. They enjoyed the *bhajans*, sometimes singing with me a repeated line, and we had a most delightful hour together. When I rose to go, the Pundit's old mother caught hold of me with both hands, saying; 'You cannot go, we have not heard half enough yet!' I could only get away by reminding them of my long journey, and that it would be twelve o'clock ere I could reach home. This is the most promising school it has ever been my privilege to open, and I know that you will pray with me that it may be richly blessed of God in the conversion of some precious soul from heathenish darkness, to the *marvellous* light of our glorious Gospel."

CHINA.

Itinerating in South China.

[Compare with Mrs. Neal's tour in North China.—See February Number.]

Mrs. J. N. B. Smith, of Shanghai, writes:

Ming Hong, First Day.

"If you could have been transported to the mission compound outside the South Gate, Shanghai, this afternoon, you would have been amused at what you saw. A party of us were starting on a trip to our out-stations. First in the procession for the boat, was a barrow carrying our food and cooking utensils. The second contained the bedding of the party. Number three was loaded with odds-and-ends, clothes, tracts, a chair, cash and filtered water, of which we were obliged to carry enough to last during our absence. The helper followed the wheelbarrows, the cart next, with a kerosene lamp and a basket. We were last, and had full view of the queer procession. Our boat started for Soong Kong, thirty miles southwest from Shanghai, up the Whangpoo River. We passed the arsenal, a pagoda, foreign vessels and Chinese men-of-war. The country was delightfully green and refreshing to our eyes after being in the city all summer, and we sat on the bow watching the red sunset. Our boat is propelled by sculling, by one sail, and by ropes. This last method corresponds to drawing the canal boats in America, only here, the boatmen do all the pulling.

"As we approached Ming Hong, we noticed a fort surrounded by a scalloped wall, made of mud, and between every two scallops a cannon. The red flag signified a custom station, and the boat must stop to be searched. As we were foreigners, the officer did not examine our property, but confined his search to that of the boatmen. Our dinner was cooked over two little charcoal stoves, which are made of burnt clay, and cost twelve and sixteen cents a piece.

"Soong Kong, Second Day.

"We were waked about two A. M. by the hoisting of the sail. The morning broke bright and warm, and while we were eating our seven o'clock breakfast, the Chinese gathered on the banks to watch us. At one time there were forty-one looking at us, evidently amused to see a man and his wife eat at the same table. The manager of our boat has hazel eyes, the first Chinaman I have seen who has not had black eyes.

"At ten o'clock the three day-schools in Soong Kong were gathered in the chapel to be examined. One school is composed entirely of girls, taught by our helper's wife. They stood high in their examination, which was in both Christian books and the Chinese classics. We gave every pupil a card bearing a Scripture text in Chinese. Mr. Smith sold a few tracts, and preached in the chapel to an audience of about fifty.

"Au So, Third Day.

"Towards midnight the anchor was lifted, and after two or three hours we knew by the cool wind that penetrated our cabin, that we had left the canal and were on the river. We hoped to reach Au So by noon, but at eleven o'clock we left the wind, and stopped for a favoring tide. We walked along the bank and watched old and young picking cotton. The boat started again, but had gone but a few yards when we knew from the laughter that our helper and cook had been left behind. Near Au So we came to a wooden bridge, too low to admit our boat under it. Must we wait for low tide? No, two boatmen jumped on the bridge and lifted the planks, so that we passed without a second's delay. We had a heavy shower to-night, but are grateful it was short, for we have so many crevices in our boat that otherwise our things would have been soaked.

"Tau Poo, Fourth Day.

"We examined the Au So school this morning, one of the best of our thirteen day-schools, and as soon as it was over Mr. Smith preached to an audience of forty, beside the children. All were quiet. In the afternoon the schools of our last station were gathered. As it was the day before a feast, some were absent. One man was so anxious for a Gospel that he stole one; and we pray that copy may be productive of much good.

"The Board having cut down appropriations, we have been compelled to abandon one out-station and one school.

"Shanghai, Fifth Day.

"Arrived home. * * * * * * * * *"

Home Department.

THE MONTHLY MEETING — *September.*

Leading Thought. — THE PROMISES OF GOD FULFILLED.

Scripture Text, Isaiah, *lxvi.*, 19. — "I will send to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations.

Scripture Reading, Isaiah, lxvi., 18–23.

General Topic.— JAPAN AND KOREA.

Japan: The Great Britain of the East, in what respects? The native name; Its meaning; The early faith of the people; Influence of Confucianism; Introduction of Buddhism.

Francis Xavier in Japan; Character of the Christianity thus introduced; Causes which led to the expulsion of the Jesuits, exclusion of all foreigners, and policy of entire seclusion.

Re-opening of Japan to intercourse with other nations; By whom brought about; When? Changes in the political condition of the country since the re-opening; Evidences of material progress.

First missionaries of the Presbyterian Board; When sent out? Those immediately following? Occupations of these earlier missionaries? How long before any converts were received? First Japanese prayer-meeting; First Church organized; Beginning of woman's work — all in what year? Number of Evangelical Churches now in Japan.

Name the Missions of the Presbyterian Board and the Missionaries; Give some account of the work; Schools planted and sustained by the Woman's Boards: The Bible Institute; The Training-school for nurses; The Charity Hospital; The Fruit and Flower Mission.

The United Church of Christ in Japan; Last meeting of synod; Organization of Board of Home Missions; The Roman Letter Society.

Korea: Native name; Its meaning; Geographical description; Early history as connected with China and Japan; Prevailing form of religion; Introduction of Romish religion; Causes which led to attempted annihilation of converts to the Romish faith; Present condition of people and country, as compared with the past; Reasons for the policy of seclusion; Opening of Korea to foreign influences; Treaty with the United States, signed when and where? The two political parties; Recent disturbances.

Circumstances which led to the conversion of Rijutei; Missionaries of the Presbyterian Board in Korea; When sent out; Where located?

The Hospital at Seoul.

Refer to "Special Topics of Prayer," *F. M.*, Sept., '84. Historical Sketches; Annual Report of B. F. M; "Progress of the Gospel in Japan," and "Notes on Japan," *F. M.*, Sept., '85. "Is Japan Almost Evangelized?" *F. M.*, July, '86. "The Year's Work in Japan," *F. M.*, April, '86. Article entitled "The Mongolians," *F. M.*, Sept., '84, and in immediate connection with it another, entitled "A Romance in Mission Work," *F. M.*, Jan., '85. "The Hour for Korea," *F. M.*, Sept., '85. "His Korean Majesty," *F. M.*, May, '85. Leaflet entitled, "Help for Korea," published at 20 North Washington Square. Letters from the field.

CHRISTIAN STEADFASTNESS.

Is it not patent to every one that there has never been a time that admitted and called for steadfast Christian workers like the present? Every woman who has a hand and heart to labor in the Lord's vineyard can now find something appropriate for her to do. In this respect the times are different from what they were two generations ago. Then, very shadowy notions were entertained of the place woman's work might occupy in the Presbyterian Church. Women who might have been earlier identified with the work of winning souls, were slow to take a step which would place them in the ranks of women battling for the equality of the sexes in political privileges.

But, though the path is not all leveled, yet many stumbling blocks have been taken out of the way, and woman's work for woman has brought into new and useful exercise the latent powers of many. The foundation of this work was laid in believing prayer, in answer to which the Holy Spirit gave the organizing capacity, wisdom to plan and keep the work aglow during the last sixteen years. In those days the workers felt their own weakness to such an extent that they kept very close to the ark of the covenant,

as did the little feeble tribes during the wilderness journey; and, if the glory of the Shekinah ever departs from it, it will be when the workers themselves fail in Christian steadfastness.

But why use that word, "steadfast?" Because I like it. Paul used it, and I am never ruffled in hearing his utterances concerning woman's work and place, and his missionary teachings are always stimulating. He uses this word in a very striking connection. After clearly sustaining his strong argument for a future state and a bodily resurrection, he settles down to a very simple appeal to believers, when, joining together the hope of future glory and the present duty of work, he says: "Be ye steadfast, immovable, *always abounding* in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

If this affectionate appeal were heeded as Paul and his Master intended, the giving of the women of the Presbyterian Church would rise to half a million of dollars. All our Home and Foreign Magazines would make twelve visits a year to every family in our Church. The working of our organizations would not be a mere external routine, but a spirit of love and loyalty to "Our Father" would keep the wheels at a steadfast, *immovable* rate that would always abound in the work of the Lord. No Christian worker can afford to be unmindful of what the spirit saith on the subject of Christian steadfastness. If a woman attends to her home and family duties faithfully, and, when these are done has time, strength and opportunity, ought she to do her Master's work reluctantly or spasmodically? Shall she let the world's people shame her by the contrast of their devotion to its demands and customs? She will not if she realizes really and truly that things seen and temporal are the sport of circumstances, and she who trusts in such leans on a prop an hour may overthrow. If Christ has done so much for woman, will His commands be grievous to her? Oh, no! she should first love Him, next, work for Him, for we are to meet Him by and by; "therefore, let us be steadfast, immovable, always abounding in the work of the Lord."

WHEELING, W. VA. *A. C. F. C.*

ONE SEMINARY SOCIETY.

[Lake Erie Seminary, Painesville, Ohio, is an undenominational school, where a catholic missionary spirit has been cultivated. For ten years the students have met in their several missionary meetings, once a month,— Presbyterian, Congregational, Episcopalian, Baptist, and Methodist,— and again, once a month, they have met, all together and compared notes on the wide field. Several members of their Congregational and Methodist Societies are in active missionary service, and one lady under our own Board in China represents the same school. The following sketch of their Presbyterian Society has been prepared by a Lake Erie graduate of the present year.—ED.]

This Society was organized in 1874, previous to that time the whole school united in their missionary meetings, regardless of denominations. From its organization, its history has been that of almost steady growth not only in numbers, but also in contributions. The number of members cannot be considered an index of the life of the Society and the interest taken in it, as it is dependent wholly on the number of Presbyterian young ladies attending the Seminary, which varies from year to year. This fluctuation places our Society under conditions which differ essentially from those under which most Societies are carried on, and which bring both advantages and disadvantages. Every year young ladies join our Society who have never belonged to one at their own homes and have no personal interest in missions, do not even know the names of our Magazines. Others have mothers who are interested workers, but have never themselves taken an active part in meetings. By actual count of the present members, I

found that only one half belonged, even nominally, to societies before coming to Lake Erie Seminary.

All these young ladies have to be educated into the work. And then, every year, we lose a number of older girls, the most experienced and efficient. To balance all this, we have coming every year some few who are deeply interested, and these bring from the outside new plans and new impulse. It seems to me sometimes, that the growth of our Society might be compared to that of a vine which grows vigorously for a year, and then is cut back and obliged to grow along the very same trellis almost the same distance, when the operation is repeated. There is little opportunity for what I can hardly express better than by — cumulative interest.

The young ladies themselves hold offices, as a rule.

The minutes show that at first the meetings had a very general character, —" items of interest from all over the world were given." But since that time there has been a marked tendency to specialize on subjects for meetings, until now one country seems to be a great deal more than we can manage. If we may accept Herbert Spencer, this specialization is an infallible sign of progress.

For the last five years the fields assigned by the Board for each month, have been regularly taken up. At present our plan is this: At the first of the year the Society is divided into sections, one of whom is appointed leader. We had enough members to allow from five to eight in one section. These sections are as many as we have meetings in a year. It is the duty of the leader to plan the work for her meeting and assign it to her young ladies. We use maps of most of our fields, but as a rule the girls do not prepare original papers, but read or give extracts from works and magazines.

This constitutes the regular exercises. Then *each* leader is expected to bring an item from her field to *every* meeting. This we have found admirable, as it gives us a general view, and helps the girls to keep their eyes open for missionary intelligence. It lends some continuity to their interest which has a tendency to confine itself to the one meeting, on which they expend their energies. Leaflets are frequently read, poems recited and the exercises varied as much as possible by Scripture readings, missionary letters, etc. A number of the girls can always be depended on to lead in prayer.

We always send delegates to Presbyterial and Synodical meetings.

In regard to giving, the girls have from the first given their money in monthly pledges, and there are not more than six girls who have not given anything.

At the first meeting of every year prayerful attention is given to the subject of giving, and after that the girls are seen personally. The amount varies from ten cents to two dollars per month. Since 1878 we have supported a Bible-reader in Canton, China, and have sent the remainder of our money as various calls came to us.

The accompanying statistics in regard to the Society will explain themselves:

STATISTICS.

Year.	No. of Members.	No. of Meetings	Offerings.	Aver. Off.
'81–'82	43	5	$68.33	$1.35
'82–'83	57	8	109.79	1.90
'83–'84	55	7	90.00	1.63
'84–'85	58	7	104.70	1.80
'85–'86	46	8		

Mary B. Henderson.

THE FAIR THAT NEVER WAS.

The " Ten per cent. Mission Band " was holding a business meeting. Abby Ames had the floor, and finished her remarks with, " I don't see how we can have it before the 20th, and that is too near Christmas to make any money," and she looked as if the settlement of the silver question, at least, rested on her shoulders, as she searched the faces about her for a solution of the difficulty.

" *Why* can't we have the fair before the 20th? " asked May Raymond, a fluttering damsel of seventeen summers.

"You are the *only* girl, May Raymond, who doesn't know why not. The Greek test examination will be the 17th, the art class exhibition is down for the 19th, and middle year mathematics are not exactly pastime. There's no possibility of getting ready for a fair this term, to say nothing of finding an evening for holding it," answered Abby, with a shade in her tone that reminded May that she did not lead her class.

"What if we shouldn't have one at all?" chimed in a sweet persuasive voice. "E-liz-a-beth Rivers! how else should we raise the money we promised, I should like to know?" This from a chorus, and nine pairs of eyes opened very wide, as their owners thought of the hundred dollars they had enthusiastically pledged, last January, toward the running expenses of Graham Seminary, and for which they had been planning to hold a Christmas fair.

Elizabeth had her answer ready. Evidently she had thought the matter over carefully.

"I'll tell you, girls, let each of us finish the articles already begun, and dispose of them to our friends or at the stores, and then for the rest, let's give it outright, each one her share. We may have to deny ourselves a good deal, but I don't believe that would really hurt our characters, and we'll have to hunt up ways to earn money, but I believe we can do it." "So do I," said Emily Field. "As far as I'm concerned, it would be a measure of economy as well as comfort, for I'm always sick after a fair, and would rather give the amount of my doctor's bill, than to help at one. It will go a long way on my share, for there are ten members, so it won't be but ten dollars apiece." "*But* ten dollars," gasped Jennie Ross, "and where am I to get ten dollars? I never had so much money in my life." "That is because you have to pass Deklyn's on your way to school. How much do you spend a week for caramels and bonbons? Count it up, Jane, and I guess you'll see a ray of light on your path to ten dollars," laughed Susie Osborn. And so the discussion went on, and these merry girls began to feel that there might be some other way than the old one, of redeeming their pledge, though it did look like a large sum to really give, themselves.

Jennie Ross said their pride wouldn't let them back out of it, but Elizabeth Rivers thought it was conscience, and Abby Ames wished it were pure genuine love for Christ and souls that He loves. Gradually the bantering dropped out of the conversation, and they reminded each other of what narrow, barren lives those Japanese girls live, and how much going to Graham Seminary means to them, and the old enthusiasm to help those girls was rekindled on the cold ashes where zeal for a fair and "lots of fun" had gone out.

Then they knelt and prayed to be made willing to deny themselves, and do hard things, even disagreeable things, for the sake of those other girls who had just as much right to happiness and rich lives as they had.

For the next week ten busy brains were devising ways and means, and when they met, after art class, the fair was unanimously voted out, and every girl was sure her mother would be glad of it. The most sensible of the fancy articles found a ready market, but the foolish extravagances which had been made "because they liked to work on handsome materials, and not at all because they wanted to do any good," as Abby Ames confessed, were not easily disposed of. Not once, but many times, her cheeks tingled, as shrewd merchants offered prices that didn't cover the cost of material, and she was thankful at last, to leave them to be sold for "what they would bring." "That is the hardest thing I ever did," she said afterwards. "You see, if it had been all for Christ's sake it would have been easier, but I felt as if it was the natural consequence of our folly."

Jennie Ross would have been ashamed to own how hard it was to keep her feet from crossing Deklyn's threshold, but she did it, and was amazed to find how soon the usual small sums spent there counted up to five dollars in her missionary purse. Susy Osborn accepted her father's long-standing

offer, and gave up both slang and coffee, for a consideration. Elizabeth Rivers found out how much a new hat would cost, bought instead a pair of bonnet strings, and gave the rest, and spent a whole precious Saturday constructing a stylish and becoming bonnet out of small pieces like her dress and its trimmings. May Ransom found a ready market for her services as buttonhole-maker, on three successive Saturdays, while Mabel Wentworth substituted in the evening school for two weeks, and learned her own lessons by increased application in the time left at her own disposal.

So each of these girls, in the way in which her particular talents made possible, earned and saved her share of the hundred dollars, and, instead of neglected lessons, endless worry and excitement, disagreements and perhaps jealousies, late hours and over-weariness on their own part, and on the part of their elders a secret feeling that Graham Seminary was indebted to them instead of the girls,—there was quiet, happy industry, practice in self-denial, improvement in health and manners, and development of powers that, unconsciously to the girls, was as much an advantage to them as their money was to the Tokyo school. But best of all, they began to love it as never before, and carried teachers and scholars on their hearts all the next year, so that many loving letters went from them to Japan, and next January there were two hundred dollars of free-will offering ready to send, which they all declared was the proceeds of the fair that never came off.

Harriet P. North.

The interesting address, "Woman's Medical Work in Foreign Missions," delivered by Mrs. Lucy S. Bainbridge at the Annual Meeting of the Women's Board of New York, and also of the Woman's Missionary Society of Philadelphia, has been published, and may be had by sending to the headquarters of the several societies. Price, 5 cents.

One of our Auxiliary Societies being very successful in getting subscribers to the Magazines, we have asked the method, which is as follows:

First, the following appeal was sent to every lady in the congregation enclosing an envelope with the solicitor's name and address. These were sent as letters, two cents postage, to ensure their being received:

"Dear Sister —

"The Executive Committee of the Women's Foreign Missionary Society wish to call your attention to the Magazines published by the Women's Foreign Mission Boards of the Presbyterian Church.

"The Union Magazine, Woman's Work for Woman and Our Mission Field, contains the information every woman in the Church must possess to be acquainted with the work of our missionaries. Subscription, 60 cents per year.

"Children's Work for Children is full of interest, and every child in the Presbyterian Church should be a constant reader of its pages. Subscription, 35 cents per year.

"The money for subscriptions, with name and *address*, may be placed in an envelope addressed to ——— and put upon the collection plate, or in the missionary box, on the Sabbath, or handed directly to her.

"Trusting that this appeal may receive your earnest consideration, and the Magazines may have your cheerful support, we remain, Truly yours,

"——— ——— *President.*

"——— ——— *Secretary.*"

This gave Mrs. —— an introduction and entrance into all the homes. They thought this would be sufficient, but only about ten subscriptions were received on the plate. The solicitor then visited *personally* each lady, and in every case was kindly received, and succeeded in getting subscriptions. Some subscribed for friends not interested in missions. Already, *one hundred and thirty-five* subscriptions have been received, with promise of more.

Cannot other societies use this plan, or a better, if they can make one?

Room 48, McCormick Block, Chicago.

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with missionaries, Mrs. S. C. Perkins, Mrs. S. Kneass, Mrs. C. E. Morris, and Mrs. C. N. Thorpe.

Candidates will address Mrs. C. E. Morris.

Correspondence concerning special objects, Mrs. J. De F. Junkin, and Miss M. D. Purves.

Correspondence with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss S. W. Du Bois; with Young People's and Children's Bands, Mrs. B. N. Lehman.

Treasurer, Mrs. Julia M. Fishburn.

All letters to be sent to 1334 Chestnut Street, Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

Mrs. J. M. Shaw, who was for a number of years one of our faithful missionaries in China, has been engaged to visit Societies and Bands connected with The Woman's Foreign Missionary Society of the Presbyterian Church. Mrs. Shaw will be prepared to commence work September 1st. For further information, address Mrs. D. R. Posey, 1334 Chestnut St., Philadelphia, Pa.

Mrs. J. H. Judson, who has been at home for rest and recuperation, will sail for Hangchow, China, September 11th, from San Francisco. Mrs. Judson goes back to resume work and to take up the home life which Mr. Judson has maintained without her these many months. She bears with her our unfailing love, and prayer that no untoward event may sadden the voyage or that happy meeting on the farther shore.

HELPS FOR OUR WORKERS.

Question Book Series: Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, North American Indians, India, Africa and Persia, (50 cts. per set)	$0 05
Historical Sketches of the Missions of the Board of Foreign Missions. (Cloth, 75 cts.; paper, 60 cts.; postage, 7 cts.)	
Foreign Missionary Catechism (25 cts. per dozen)	3
Sixteenth Annual Report	15
Suggestions concerning Young Ladies' Mission Bands,	5
Three Marys	5
Will You Lead in Prayer? (10 cts. per dozen)	1
Medical Mission Work	1
At Home and Abroad	1
Mrs. Pickett's Missionary Box (20 cts. per dozen)	2
Giving Like a Little Child, per dozen	6
Why we should Keep up our Auxiliaries, per dozen	10
Not for the Heathen, merely, but for Christ, per dozen,	6
A Strange but True Story, per dozen	8
Bible Responses to Missionary Questions (75 cents per 100)	1
Two Little Hindus (10 cts. per dozen)	1
Pitchers and Lamps (20 cts. per dozen)	2
Systematic Giving (20 cts. per dozen)	2
Preparation for the Master's Work (10 cts. per dozen),	1
Bringing the Ranks up to the Standard (15 cts. per doz.)	2
The Wounded Lip (10 cts. per dozen)	1
The Society at Springtown (15 cts. per dozen)	2
The Coral Workers (10 cts. per dozen)	1
Unused Power in the Church	1
A Partnership	2
Lessons which the Heathen may Teach Us	3
Woman's Medical Work in Foreign Missions	5
Constitutions for Presbyterial Societies	Free.
Constitutions for Auxiliary Societies	"
Hints for Organization of Auxiliaries	"
Hints for Organization of Sabbath-schools in Foreign Missionary Societies	"
Constitutions for Young Peoples' Branches	"
Constitutions for Mission Bands	"
Mite Boxes, to Bands connected with the Woman's Foreign Missionary Society, Philadelphia, free, except postage at the rate of 2 cents for 5 boxes; to Auxiliary Societies, 1 cent each.	
Collectors' Cards for Auxiliary Societies	"
Collectors' Envelopes for Auxiliary Societies	"
Young People's Pledge Cards	"
Prayer-Meeting Cards	"
Married Missionary Ladies	"
How the Money Goes	"
Our Commission, Human and Divine	"
Our Young Sister	"
Manual for Candidates	"
Practical Hints for Applicants	"
Zacatecas Building	"

In ordering publications marked free, send stamps for postage.

Send orders for above publications to

Woman's Foreign Missionary Society,
1334 Chestnut Street, Philadelphia, Pa.

New Auxiliaries.

Morris and Orange Presbytery.—Mount Freedom.
Jersey City Presbytery.—Scotch Church.
Newton Presbytery.—Stanhope.

New Bands.

Penna., Lincoln University, Y. L. Band.
" Media, Yarnell Memorial Chapel. Matilda Y. Bishop Band.
" Prompton, Lilies of the Valley.
" Easton, Brainerd Ch., David Brainerd Band, boys.
" Phila., Oxford Church, Guthrie Band.
Ohio. Cincinnati, Bethany S. S., Walnut Hills, Pearl Gatherers.
" Frankfort, Y. P. Band.
" Greenfield, 1st, Snowballs.
" Hillsboro, S. S. Missionary Society.
Oregon, Portland, Julia Lindsley Band.

Miss Berry, formerly missionary in China, lays the churches in California and the Occidental Board under obligation by her cheerful courage and successful efforts in establishing auxiliaries and bands. Her success has been most encouraging.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in Africa, Mrs. S. H. Perry.

Correspondence with missionaries in China and Japan, Mrs. H. F. Waite.

Correspondence with missionaries in Persia, Mrs. N. B. Judd.

Correspondence with missionaries in Mexico, South America, Syria and Siam, Miss Anna Holt.

Correspondence with missionaries in India and among the North American Indians, Miss Halsey.

Correspondence concerning Special Objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning Organization, Mrs. Geo. H. Laflin and Mrs. N. D. Pratt.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

All letters to be addressed to the Room. Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

Next Year, Davenport, Iowa.

A very cordial invitation to the Board of the Northwest from the ladies of Davenport has decided the location of our next Annual Meeting. Only seven months remain for earnest work before we shall turn our faces toward this beautiful city on the western bank of the great river, and we *must* carry thither a good report. We *must* encourage those sisters whom we have asked to go in our stead as teachers of the Word of Life.

The summer months are passed, the working days of the year are come, and will not every one bring to their missionary gatherings a new determination that the watchword at Davenport in April, 1887, shall be "*Advance!*"

It will interest many Societies who are supporting the work in Kanazawa, Japan, to learn that an associate has recently gone to Miss Hesser. Mrs. Laura McCord Naylor sailed from San Francisco on the 21st of July, and will probably arrive in Kanazawa the last of August. Mrs. Naylor is from Vincennes, Ind., and goes, abundantly fitted, both mentally and physically, from her preparation in the Western Female Seminary of Oxford, to the grand life work in Japan.

New Auxiliaries.

Arvilla, Dakota, Rose Buds.
Burrows, Ind., Rock Creek Church.
Ladoga, Indiana.
Chicago, Ill., 3d Ch., Young Ladies' Miss. Soc.
Idaho Springs, Col., June Miss. Bd., young ladies.

Women's Board of Foreign Missions of the Presbyterian Church,

No. 20 North Washington Square, New York City.

Meetings of the Board are held at the rooms, No. 20 North Washington Square, New York City, the third Monday of each month, at 2.30 P. M.

A prayer-meeting is held at the same place the first Wednesday of every month, commencing at 12 M. An attendance of all women interested in the cause of Foreign Missions is earnestly requested.

Meetings of the Executive Committee are held at the same place every Wednesday at 10.30 A. M.

Miss Cort writes of her safe arrival at Bangkok on June 4th, where she was awaiting the coming of Mr. Dunlap with the boat from Petchaburi, expecting to return with him to that station.

Our friends will remember that after the severe illness of Mrs. Hawkes last year at Hamadan, her physicians ordered her to London for further treatment. While there, her mother, feeling the ocean voyage would prove beneficial, sent out for her to come to this country. She arrived last week, Mr. Hawkes having returned to his work at Hamadan. Mrs. Hawkes will remain here till the middle of September, when she is expecting to return to Persia with Dr. and Mrs. Alexander, Miss Schenck, and Miss Charlotte Montgomery, who leave, if all is well, at that time.

Our Society has assumed charge of Miss Cora Buckbee, who has gone to Wealaka, Indian Territory.

Letters have also been received by the last mail from Miss Leete, Miss Lena Leete, and Miss Rose, Tokyo, Japan, and from Miss Hammond, Guatemala.

New Auxiliary.

Buffalo Presbytery.—Woman's Auxiliary Society of the Bethany Church, Buffalo, N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with missionaries in China, Guatemala, Siam and Indian Territory, Miss M. C. Eddy, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, P. O. Drawer 1657, Cohoes.

A fresh letter from Miss Jane Woodside, from Futtehgurh, India, dated April 6, 1886, has been received, giving further accounts of her new work in that city. She has charge of eleven girls' schools, and visits in the native homes in her spare time.

She mentions the case of a woman who had called on her, and listened attentively to the reading of the Scriptures and conversed a long time on the truths of Christianity, but dare not come inside her house, and did not wish her visit known, for fear of her friends.

She also speaks of a little girl, an orphan, about seven years old, living with her grandmother, whom she visits often. The child has been betrothed, and her marriage is expected to take place a few months hence.

She speaks of various needs in her work which a little more money would enable her to meet, but says: "This year the Board has ordered us to curtail expenses as much as possible; therefore, we have to consider before spending more money." It is not the Board who have given this order. It is not the Board who are in debt: It is the Presbyterian Church, whose agents the Board are. And the Presbyterian Church is made up of individuals, dear sisters. Have you and I given these orders?

In a private letter to Mrs. S. R. House, under date of June 16th, 1886, Miss Hammond, of Guatemala, Central America, gives many interesting particulars of her work, alluding to her desire to start a sewing-class, describing the climate, their mode of life, and so on. Extracts from this letter, giving all these items of general interest are in Miss Eddy's hands for distribution. They will be especially interesting to bands, as this letter was an answer to one from Mrs. House, asking questions for the benefit of her Band of Penny Gleaners, which contributes to Miss Hammond's salary.

The *Foreign Missionary* for August, contains some very interesting reading for the members of Northern New York. A letter from Rev. Frank P. Gilman, of Hainan, on page 97, and a still longer article on page 99, giving an account of Rev. B. C. Henry's visit to the island, will furnish fresh incentives to our efforts in behalf of the work there this year.

The numerous societies and churches which have been hoping for a visit from Mrs. Barakat during this summer or fall, will be disappointed as well as pained to learn that an eight weeks' illness, and continued weakness, have so far postponed and disarranged engagements previously made, that she cannot promise to come to us now before mid-winter. She was engaged both to the Northwest and Southwest before our application was made, and we must wait until she is able to meet these engagements, before coming to us.

One of the most promising features of our home work this year has been the increasing interest and number of young ladies' bands. We expect children to be interested in this work whenever it is brought to their attention. Their sympathies are quick, their imaginations vivid, and their fresh young hearts respond readily in pity for poor heathen children, and love for the Saviour, who asks them to help Him save these perishing ones. But when they are too large to belong to the children's band, and do not find the quiet, poorly attended, often uninteresting meetings of the elderly auxiliary at all inviting, they cease their efforts, and soon lose their interest. It is then that the young ladies' band, led by some *young* older woman, or better yet, with officers entirely from its own number, comes in. Happy the church where such a band is found, full of enthusiasm, fertile in expedients for raising money, eager for knowledge, and ready for any Christian work.

A member of such a band has suggested some arrangement by which all the young ladies' bands in Northern New York could be put in correspondence with each other, could occasionally hold meetings for mutual counsel and encouragement, and perhaps arrange to take part of our Annnal Meeting on their hands, as is done in other soeieties.

Your Secretaries would very much like to hear opinions and suggestions from the secretaries of such bands, and co-operate with you in such an arrangement, if found desirable and practicable.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two P. M. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St.; Miss Agnes H. Fenby, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. Marks, 1107 Olive St.

Treasurer: Mrs. Edmund T. Allen, 2805 Russel Ave.

Just a word to the members of the Board of the Southwest from Miss Edna Cole. "I am still in Bangkok and have entered upon the school-work. I suppose I shall remain for some time, as Miss Olmstead is going home for a year, and I am to take charge of the school until Miss Henderson acquires the language. Besides, Dr. Cheek and other physicians are very decided in saying my health will be better here. I am delighted that you are sending Miss Henderson to be with me. We are expecting her now at any time, and have a warm welcome for her. This mission is in sad need of more workers. Dr. McDonald returns home next month, and that leaves only two clergymen for this great city. One of these has charge of the boys' school, and even he has not been here long enough to speak the language well. The other, Dr. Van Dyke, has charge of the mission press, the translations, the churches, and I cannot tell how much else. I will write more fully of the work soon.

An interesting letter from Miss Dr. Bell, of India, has recently been received. She is well, and thankful for the many opportunities of usefulness that open before her constantly.

New Societies Received.

Woman's Missionary Society of Council Grove, Kansas.
Mission Band called Wideawakes, Council Grove, Kan.

New Leaflets Published.

"A Question Answered at the Annual Meeting of the Southwestern Board."
"Korea."

Training the Lads.—The following leaf, from the life of Dr. Robert Moffat, reveals the mother's hand in the training of that distinguished African missionary:

"On the long winter evenings the lads were gathered by the fireside, and, while their mother taught them to knit and sew, she would read aloud in such missionary publications as were then to be had, the story of the dauntless pioneers of the Gospel.

Substantially, the same is true of the late Dr. Albert Bushnell, one of our own missionaries to the "Dark Continent." He tells us that his mother was in the habit of taking missionary papers, and of reading them to her children. He says "She would read illustrations of heathen scenes and explain them until our hearts would break with sympathy for the heathen."

BOOKS RECEIVED.

We have received a valuable book from the office of the China Inland Mission, 2 Pyrland Road, London. The book is edited by Mr. Broomhall, Secretary of the Mission, is dedicated to "English speaking young men everywhere," and is entitled A Missionary Band, A Record and an Appeal.

Here is the Record of the enlistment of that famous Band of seven young men, among whom were Mr. Studd and Stanley Smith, the remarkable movement in England connected with their departure for China in 1885, and their early experiences in that empire. The "Appeal" is strong and comprehensive, and drawn from a great variety of sources. A few of the titles in this part of the book will convey an idea of its scope: "The condition of the world after eighteen centuries of saving knowledge;" "Our position before God;" "The age of opportunity;" "Who will Go?" "The missionary's example contagious and quickening;" "The reality and joy of the work;" "Our Omnipotent Leader." We could wish this book circulated through the country. Price, *one shilling and sixpence.*

The Thirteenth Annual Report of the Occidental Board has come to hand, and contains, beside a full account of the annual meeting, a great deal of interesting matter in its reports. Especially valuable are the vigorous and lifelike sketches of work among the Chinese in San Francisco.

A Korean refugee who has lately united with the Howard Church, San Francisco, was present at the meeting, and told how he first became acquainted with the Bible.

We also acknowledge a History of the Dakota Mission, and the Annual Report of the Bible Society; Reports from the Woman's Foreign Missionary Societies of the Baptist Church; of the Cumberland Presbyterian Church; of the Wesleyan Methodist, London; and the *Fifty-first* Report of the Society for Promoting Female Education in the East.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1886.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Chambersburg, Falling Spring, 11.45; Monaghan Ch., 7.75; Whosoever Will Bd., 5; Harrisburg, 1st, 50; Sherman's Dale, 12, 86.20

CHESTER.—Coatesville, 25; Lincoln, Willing Helpers, 40; Media, Cheerful Workers, 3.77, 68.77

CINCINNATI.—Avondale, 12.54; Cincinnati, 3d, 40; 5th, Mrs. R. Brown, 50; 6th Ch., 10; Mt. Auburn, 75; Wyoming, 22.95. 210.49

CLARION.—Clarion, Y. L. B., 40; Oil City, 2d S. S., 8.75. 48.75

COLUMBUS.—Columbus, 1st, 65; 2d, 30.50, Earnest Workers, 25; Westminster, 5.28; London, Finley Bd., 12.50. 138.28

Dayton.—Blue Ball, 20; Camden S. S., 4.67; Springfield, 2d, 40; Troy, 25, Y. P. Soc., 13.65, Willing Workers, 5.10. 108.42

HUNTINGDON.—Altoona, 1st, 45; Bellefonte, 33.25; Clearfield Bd. 10; Duncansville, 8; E. Kishacoquillas, 27.63; Hollidaysburg, Whatsoever Bd., 40; Huntingdon, 43.55; Lower Spruce Creek, Heart in Hand Bd., 27; Penfield, 6; Peru, 2.15; Pine Grove, 17.70; Port Royal, 18; Shirleysburg, ladies, 3; Sinking Valley, 30; Tyrone, 20; Upper Tuscarora, 23, 354.28

JERSEY CITY.—Englewood, 25; Jersey City, Scotch Ch, 40; Patterson, 1st, Happy Givers, 10.26; Paterson, 2d, 25; Rutherford, 31.14, 131.40

LACKAWANNA.—Athens, 12.50; Coalville, Bright Lights, 5.50; E. Canton, Penny Helpers, 15; Houtzdale, 43; Moosic S. S., Nassau Bd., 43.08; Pittston, 1st, Parke Bd., 35; Plymouth, 19.75; Scranton, 1st, 75, Jun. Miss. Assoc., 125; Scranton, 2d, 20.96; Washburn St., 18.95, Gleaners, 10, Kefr Shima Bd., 10; Towanda, 50; Troy, 20; Birthday Bd., 8; W. Pittston, 14, Y. L. B., 9.78; Wilkesbarre, 1st, 100; Wilkesbarre Mem'l, 5, 640.52

MAHONING.—E. Palestine, 17.78; New Lisbon, 58; North Jackson, 13.75; Youngstown, 38, 127.53

MONMOUTH.—Jamesburg, Rhode Hall Bd., 30.00

MORRIS AND ORANGE.—S. Orange, Y. L. Soc., 33; Orange, 1st, 125; Mt. Freedom, 18, 176.00

NEWARK.—Bloomfield, 1st, 116.25; Montclair, 100, Boys Bell Bd., 20; Newark, 1st, 158.05, Stearnes Memorial Bd., 100; Newark, 3d, 86.75, S. S., 140, Mrs. E. M. Douglas, 15; High St., 50.50; Calvary, 59; Roseville, 65.50; 6th Ch., Butler Bd., 4.06; Sale of Curios, (46.50 less expenses) 26, 897.11

NEW BRUNSWICK.—Amwell, 2d, 15.32; Trenton, 1st, 200; 4th Ch., Inf. Sch., 15; 5th Ch., 5; Prospect St., 30, 265.32

NEWTON.—Andover, 2.50; Asbury, 10.88; Belvidere, 1st, 40, Band, 20; Belvidere, 2d, 23.70, Blairstown, 15, Jacksonburg, Bd., 1.25; Danville, 10; Hackettstown, 6.86; Phillipsburg, 21; Stanhope, 50cts.; Stewartsville, 32.50, 184.19

NORTH PACIFIC BRANCH.—Portland, 50.00

OCCIDENTAL BOARD.—E. Oakland, 10.00

PHILADELPHIA.—Walnut St., 4; Southwestern, Little Workers, 6.25, 10.25

PHILADELPHIA CENTRAL.—Arch St., 225; North Ch., Light Bearers, 9; 1st Ch., N. L., Little Gleaners, 30, St. Paul Bd., 15; Temple Ch., 30; West Arch St., Y. P. B., 15; Young Men's Bd., 8.67, Soldiers of the King, 1.08, 353.75

PHILADELPHIA NORTH.—Chestnut Hill, S. S., 50; Doylestown, 35; Germantown, 1st, 299.56; Germantown, 2d, 36; Tulpehocken Bd., 10; Jeffersonville, Collins Bd., 14, 444.56

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st, 39.30; Allegheny, 2d, 10; Allegheny, North, 59.20; Bakerstown, 22; Birmingham, S. S., 25; Bridgewater, 36, Sheaf Gatherers, 5.30; Glenfield, 17; Hoboken, 6; Hazelwood, 50; Pittsburgh, 4th, 18.25; Pittsburgh, E. Liberty, 96.85, Happer Bd., 10.60; Pittsburgh, Lawrenceville, 100; Pittsburgh, Park, 13; Pittsburgh, Shady Side, 85.07; Providence, 25, Tarentum, 50; Wilkinsburgh, 33.75, Earnest Workers, 25, 727.32

RENSTONE.—Belle Vernon, 15.40, Long Run, 27; Scottsdale, 7, 49.40

ST. CLAIRSVILLE.—Crab Apple, 25.55; Morristown, 25; Wheeling Valley, 6.51, 57.06

SHENANGO.—Clarksville, 21.25; New Castle, 1st, 12; Westfield, 44.10, 77.35

WASHINGTON.—Cross Creek, 50; Mt. Olivet, 20; Upper Buffalo, McMillan Bd., 6; Washington, 1st, 119.46, S. S., 113.67, Cornes Bd., 25, June Rosebuds, 10; Washington 2d, Y. L. B., 25; Wellsburg, 7; West Alexander, 78.19; West Union, 7; Wheeling, 1st, 60.36, Sidney Ott Bd., 25.59; Col. at meeting, 15.17, 562.44

WESTMINSTER.—Lancaster, 50; Slate Ridge, 25, 75.00

WOOSTER.—Chester, 10; Millersburg, 20; Wooster, Westminster, Y. L. B., 20, 50.00

ZANESVILLE.—Muskingum, Y. L. B., 15.54; Roseville, 5; Utica, 8; Zanesville, Putnam, 62.42; Zanesville, 1st, 10; Zanesville, 2d, Y. L. B., 25, 125.96

MISCELLANEOUS.—Boonsboro, Ark., a Home Miss'y, 2; Concord, N. C., Little Ants, 3; Phila., F., 25; West Chester, T. S., 9; Int. on Lapsley Legacy, 50, 89.00

Total for July, 1886, $6,149.35
Total from May 1, 1886, 9,352.36

Mrs. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut Street, Philadelphia.

AUGUST 2d, 1886.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to July 20th, 1886.

ALTON.—Alton, 48.05; Blair, 8.20; Butler, 3; Hillsboro, Band, 6; Rockwood, 15.45; Virden, 2.30. 83.00

BLOOMINGTON.—Bement, 9.21; Bloomington, 1st, 4.55; Champaign, 101.53; Mackinaw, 10, 125.29

CENTRAL DAKOTA.—Altoona, 4.75; Huron, 4.75; Wessington Springs, Wm. Hawthorne, 2, 11.50

CHICAGO.—Chicago, 1st, 25; 2d, 123.37, S. S. B., 12.54; Howe St. Mission Band, 2; Church of the Covenant, 19.38; 6th, 29; 8th, 18.61; Evanston, 48; Hyde Park, 70; Joliet, Central Ch., 65.58, S. S., 5.66; Lake Forest, 10, Y. P. S., 13.70, Ferry Hall, 50.15, 492.99

CRAWFORDSVILLE.—Rockfield, 1.00

COUNCIL BLUFFS.—Afton, Little Gleaners, 3.60; Bedford, 3, S. S., 10; Clarinda, 10; Corning, 37.50; Emerson, 5.50; Greenfield, Band, 5; Griswold, 4; Hamburg, 5; Menlo, 4.50; Mt. Ayr, 2; Red Oak, 4.31, S. S., 7.50; Shenandoah, 10; Sidney, 3.50; Villisca, 3; Woodbine, 5, 123.41

DES MOINES.—Adel, 3.70; Chariton, 3.36; Dallas Center, 86 cts.; Des Moines, Westminster Ch., 2.58; Central Ch., 5.46; East Des Moines, 7.92; Dexter, 2.20; Garden Grove, 2.99; Grimes, 5.58; Knoxville, 5.18; Leoni 5.73; Newton, 8.88; Perry, 1.85; Russell, 5.41; Waukee, 2.95; Winterset, 11.89, 76.54

DUBUQUE.—Dubuque, 36.50, Armor Bearers, 30; Hopkinton, 8.25; Independence, 20.46, S. S., 5.55; Jesup, 1.85 Manchester, 6.30; Pine Creek, 2.70; West Union, 5, 116.61

FORT DONGE.—Le Mars, 16.50

FORT WAYNE.—Elkhart, S. S. M. S., 25.00

FREEPORT.—Argyle, 40.14; Belvidere, 24.51, 64.65

GRAND RAPIDS.—Cadillac, 7; Harbor Springs, 4; Ionia, 7.41; Mackinaw City, 4.50; Muir, 1.74, 24.65

HURON.—Fostoria, 16.50; Fremont, 14; Norwalk, 13.75; Sandusky, 20, 64.25

INDIANAPOLIS.—Indianapolis, 1st, 100.00

IOWA.—Middletown, Band, 22.43, Mt. Pleasant, 25, 47.43

IOWA CITY.—Davenport, S. S. and Pansy Band, 50; Mus-

catine, 30; Oxford, 4.10; Tipton, 33, Tamura Band, 6; Unity Ch., 2.75; West Liberty, 7.45; What Cheer, 2.50, 135.80

Lake Superior.—Florence, S. S. M. B., 10; Ishpeming, 13.50, S. S., 25; Marquette, 50; Menominee, 7.82, 106.32

Lansing.—Battle Creek, 25, Miss Hartwell's Lecture, 3.34, S. S., 1.45, 29.79

Lima.—Findlay, 24; Hardin, 10, 34.00

Mankato.—St. Peter, 1.80; Tracy, 9.75, 11.55

Mattoon.—Charleston, 11.85; Tuscola, 4.50, 16.35

Maumee.—Toledo, 1st, Livingstone Band, 75.00

New Albany.—Presbyterian Thank Offering, 6.43; Bedford, 2.40; Charlestown, 5; Corydon, 6.60; Hanover, 7.30; Madison, 1st, Y. L. B., 12.50; 2d, Morning Star Band, 3.50; Mitchell, 6.70; New Albany, 80.25, Mrs. Nunemacher, 10; 3d, 18.45; Salem, 4; Seymour, 9.85; Vernon, 26.25, 199.23

Niobrara.—Wayne Band, 5.67

Omaha.—St. Helena, S. S., 5.50

Oregon.—Eugene City, 10.20

Peoria.—Anon., 10; Dunlap, 8.94; Elmira, 6.35, S. S., 7.20; Galesburg, Pearl Seekers, 10; Green Valley, 6.25, Rural Gleaners, 14.60; Lewistown, 36.20; Peoria, 1st, 28, E. R. Edwards Band, 24.35, Little Lights, 3.50; Grace Ch., 10.50; Princeville, 25, 190.89

Rock River.—Edgington, 20; Norwood, 9.50, 29.50

Saginaw.—Bay City, 50.29; Caro, 27; Flint, 50; Lapeer, 25.51; Midland, 16; Saginaw, 3.30; West Bay City, 7.30, 179.40

St. Paul.—Minneapolis, Bethlehem Ch., 8; Westminster Ch., 45.20; 5th, 1.30; Red Wing, 17; St. Paul, 1st, 13, Wayside Gleaners, 8; Central Ch., 50; East Ch., 17.35; Dayton Ave. Ch., S. S., 42.75; House of Hope Ch., 60, 262.60

Schuyler.—Elderville, Wythe Ch., 6.30, Edgar Fulton, 1.05; Quincy, 1st, 20.40, 27.75

Springfield.—Bates, 3.97, Band, 8.50; Chatham, 10; Jacksonville, State St. Ch., 20.70, S. S., 25; Westminster Church, 21.15; Lincoln, 6.66; Petersburg, 7.70; Springfield, 1st, S. S., 41.87; 2d, 25, S. S., 12.15; Virginia, 7.65, 190.35

Vincennes.—Evansville, Walnut St. Ch., 60; Terre Haute, Moffatt St. Ch., 6.25; Vincennes, 8, 74.25

Waterloo.—Janesville, Whipple Band, 3.57; Marshalltown, 11; Tranquillity, 12.50, 27.07

Memorial.—By sale of A Brief Record, 3; of Coan Memorial, 2, 5.00

Miscellaneous.—Societies for Pub. of Report, Oregon, Ill., 1; Gilman, 1; Bement, 1; Lexington, 1; Omaha, 2d, Neb., 1; Oconto, Wis., 1; Milan, O., 1; By sale of leaflets at Minneapolis, less expenses, 45.99; Misc., for report and letter, 8.40; By sale of leaflets, 31.09, and photographs, 4 Sale of curios, less expressage, 53, 149.48

Total for Month,	$3,138.52
Previously Acknowledged,	3,791.44
From April 20 to July 20,	$6,929.96

Mrs. C. B. Farwell, *Treas.*
Room 48 McCormick Block.

Chicago, July 20, 1886.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, from July 1st to August 1st, 1886.

Binghamton.—Binghamton, 1st Ch., 87.50; Cortland, 25.63; Owego, 17.35, 130.48

Buffalo.—Westfield, 15; Jamestown, 7.50, 16.50

Cayuga.—Auburn, 1st Ch., Mizpah, 100; Weedsport, Memorial Band, 65, 165.00

Chemung.—Elmira, 1st Ch., 70.33; Sugar Hill, 1, 71.33

Genesee Valley.—Olean, Y. L. Soc., 15.00

Geneva.—Penn Yan, 20; Shortsville, 10, Happy Workers, 15; Waterloo, 20, 65.00

Long Island.—Amagansett, a friend, 2; Bridgehamton, 7.50; Moriches, 10, 19.50

Lyons.—Palmyra, 26.00

Louisville, Ky.—Louisville, Warren Memorial Ch., 100; Walnut St. Church, 10, 110.00

Niagara.—Lockport, 1st Ch., 58, Y. L. Soc., 16.04; Niagara Falls, 15, 89.04

New York.—Mrs. Elliott F. Shepard, 500, special; Fourteenth Ch. Mission Bd., 30; Thirteenth St. Ch. S. S., 12.50; Covenant Chapel, 23, 565.50

North River.—Cornwall-on-Hudson Temperance Missionary Bd., 23.10; Highland Falls, 8.20; Rondout, 5, 36.30

Otsego.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 1st Ch., 20.50; Oneonta, 8.75, 66.75

Rochester.—Avon Central Ch., Diligence Bd., 2.50, Mrs. Smith's Little Workers, 2.50; Brighton, Gould Mission Bd., 50; Geneseo, 30; Groveland, 34; Rochester, Central Ch., 12.32, Jennie Lush Bd., 25; 1st Ch., 100, 256.32

Steuben.—Corning, 50, Y. L. Soc., 25, 75.00

Syracuse.—Cazenovia, 27; Elbridge, 5; Skaneateles, 10, 42.00

Utica.—Clinton, 50; Sauquoit, 28.69; Utica, Bethany Ch., 150; 1st Ch., 128; Westminster Ch., 35; Waterville, 25; Vernon, 12, 428.69

Westchester.—Rye, Y. L. Soc., 50.00

Miscellaneous.—A friend, 10; Leaflets, 32.33, 42.33

Total,	$2,276.74
Total receipts from April 1st, 1886,	7,372.24

Mrs. C. P. Hartt, *Treas.*,
20 North Washington Sq., New York City.

Mrs. J. A. Welch, *Ass't Treas.*,
34 West 17th Street, New York City.

The ladies of Walnut St. Church, Louisville, have sent to Chieng-Mai a box valued at $20.50, and to Mrs. McLaren, Petchaburi, one valued at $36.50. The Pansy Band of the Fourth Presbyterian Church, New York, have sent a box to the Howard Industrial School, Petchaburi.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest, from June 25th to July 25th, 1886.

Osage.—Clinton, Mattie Robinson Band, 11, Color Guards, 11; Independence, 50; Jefferson City, 4, 76.00

Palmyra.—Salisbury, 1st Ch., Cristians at Work, 3.00

St. Louis.—Kirkwood, 1; St. Louis, 2d Ch., S. S., 100; Wash. and Comp. Ave. Ch., Ladies' Aid Society, 125, 226.00

Emporia.—El Paso, 3.70; Newton, 10, 13.70

Larned.—McPherson, 7.50

Neosho.—Cherryvale, 10.00

Topeka.—Armourdale, 2.50; Leavenworth, 1st Ch., 43.15; Wyandotte, 3.50, 49.15

Unknown.—Dodge City, 2.50; Ellingwood, 2.50; Nortonville, 7, 12.00

North Texas.—Dennison, King's Daughters, 5.00

Total from June 25th,	$402.35
Previously Acknowledged,	2,159.11
Total,	$2,561.46

Mrs. E. T. Allen, *Treas.*,
2805 Russell Avenue.

St. Louis, July 26, 1886.

DATE DUE

[redacted]

JUN 15 1986

GAYLORD

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